

LESSONS FROM SINGAPORE'S NEW YEAR BLACKOUT

## I

Singapore suffered an Island-wide blackout on the second evening of her New Year, due to power failure. Suddenly lifts jerked to a halt in total darkness. Cars collided at crossroads where traffic lights went out. Traffic jams spread through many trunk roads. One lesson surely Singaporeans have learnt from this blackout is that we must voluntarily reduce our power consumption by at least 12 per cent. How inconvenient, even dangerous, would be the situation of an imposed partial blackout!

## II

In the spiritual realm, Jesus exhorts us to exert every effort to work while there is light. He sets the example by healing a man born blind and declaring, "I must work the works of Him that sent me while it is day: the night cometh, when no man can work" (Jn. 9:4). Our Lord grasped every opportunity to extend His Father's kingdom, and we should do the same! The Energy Crisis and tide of rising prices, instead of diminishing our efforts for the Gospel, should spur us on to speedier accomplishments! The Energy Crisis frankly hasn't affected Singapore but by a fraction in our cost of living. Should war suddenly be declared, movements of evangelists will be drastically curtailed if not completely suspended. Building Churches, as we are privileged today, will become a shattered dream overnight. The liberty of going to Church might even be snatched away by violence. (These have taken place under the Japanese occupation as older Readers will recall).

Kelapa Sawit helped by Calvary, Galilee and Life

Let our Churches therefore step up every effort in the proclamation and promotion of the gospel. Let us help the weaker and young churches as they struggle to build or extend. In this connection may I speak for our brethren at Kelapa Sawit. But I'm not the first to speak. There's Rev. Philip Heng who has spent much time and energy there including the English Bible Class, through whom Calvary is exhorted to help, and now the Galileans. I hear that Galilee is giving Kelapa Sawit a Chinese New Year Angpow. Life Church Session, however, will designate a big portion of the Christmas offerings to build the new Kelapa Sawit Church.

With Swiftess and Determination

The building of Kelapa Sawit Church in the light of the present Energy Crisis must be carried out with swiftess and determination. For, if we wait, the cost of building will undoubtedly soar higher! Therefore, we've obtained from the Johore Government a copy of the plan of the land leased to Kelapa Sawit Church. It is a handsome, oblong piece measuring 21,779 Sq. feet.

For a Campsite as well

Using the Rawang Church plan as a guide, we should build a smaller and simpler auditorium, but put up as big a parsonage and as many (two) kindergarten classrooms with modern sanitation, keeping in mind Kelapa Sawit's other purpose as a campsite. When developed, it will provide Singapore Churches an ideal conference grounds in a little over an hour's driving from Gilstead Road (40 miles). To help us out again, Mr. Kwa Keng Woo of Muar has suggested that we seek Miss Tay Siew Mui's professional services as we did for Rawang.

Far Eastern Bible College Intensifies Training Programme

With more than half-a-dozen applying to join in the Second Semester, the Bible College must intensify her training programme, also in view of the fact that another half-a-dozen seniors are graduating in May.

We are pleased to announce that the College staff will be augmented by Mr. and Mrs. Samuel Huang, recently returned from Great Britain. Mr. Huang comes from a devout Christian family and received his preliminary theological training at Chin Lien Bible Seminary. From there he went to Hong Kong to study at the Alliance. After working for three years at Glory Church during which time he studied further at Trinity, he and Mrs. Huang went to St. Andrew's University, Scotland. Mr. Huang holds the B.A., B.Th., B.D. and Master of Philosophy degrees while Mrs. Huang, the B.Th. and A.C.L.M. Mr. Huang being bilingual is a great asset to our Chinese section, while Mrs. Huang will be a boon to the Music Department.

Rev. Tow, who has taught Theology and Calvin's Institutes will continue to offer these two subjects in the new semester. His lectures on Thursday evenings will focus on Eschatology, the doctrine of last things, which includes the Second Coming of Christ. This is a most interesting subject in the light of the present crisis. Sunday School teachers are particularly welcome to hear these evening lectures — at no charge!

Recommend Jason Linn's Book to Young People, Particularly!

Since the publication of the English translation of Jason Linn's 'Pioneering in

Dyak Borneo" the reception of the Chinese Missionary Thriller has been without let up! Orders have been received from Hong Kong, Indonesia, Korea and USA. The latest order is 60 copies by a zealous Christian businessman.

The motive of translating this book is not in money-making, but in the promotion of God's Kingdom to the remotest parts of the world. The motive of selling the book is not so much as getting the bills paid as capturing some young life for the service of the Lord. Your recommendation of Jason's book to a young reader is like giving out a gospel tract or booklet, which perhaps might bring even greater results. And there is need to hasten this as we see more western missionaries dropping out of the Lord's vineyard in the Far East.

-T.T.-

#### LIFE CHURCH APPOINTMENTS

Tues. Noon. Rev. Tow at Poly CF, Princess Mary Campus.

8 p.m. Prayer Meeting, Mrs. Lehia Paaue.

8 p.m. Session Meeting (Budget).

Fri. 8 p.m. Life Church Parsonage.

Lord's Day 10 a.m. Rev. Edward Paaue.

4 p.m. Rev. Tai

Nursery Roster 6th Jan. Miss Lau Sock Eng & Miss Lau Sock Khim; 13th Jan. Miss Sim Mong Eng & Miss Irene Chua.

Sunday Lunch: More ladies needed at the kitchen!

Wedding Bells! The holy matrimony between Mr. Norman Ng Cheng Thiam of Mt. Carmel and Christina Tay Muay Kiah of Grace Baptist will be solemnized on Sat. Jan. 19, 3 p.m. Rev. Philip Heng officiating.

CHRISTMAS OFFERINGS Corrigendum last week's typographical error: Not \$3,158.37 but \$4,158.37. Further sums by hand \$20, \$60; post \$100. Total: \$4,338.37.

Renovation Fund: \$120.00.

Mr. Yusuf Ronni, a converted Muslim leader of Indonesia spoke at the Watch-night Service. He is lodging at F.E.B.C. for some days.

Surplus Clothing for Sabah CHRISTIAN

RELIEF Another two big cartons are available, N.B., Mr. Lim Eng Siang. New Address: Mr. & Mrs. Alan Chua Hua Liang, Uniworld Singapore Co. 1070 Lor. 1, Blk 169, Toa Payoh, 12.

Congratulations to Deacon & Mrs. William Teo on the gift of a son, at Christmas.

Life Church Mandarin-Teochew Service: Baptised on Dec. 23: Miss Goh Hua Lan.

JURONG B-P CHURCH Rev. Tow will be Anniversary speaker, Sun. Jan. 13, 3.30 p.m. Three Chandra children will reaffirm their faith.

MT. CARMEL The engagement between Mr. David Wong and Miss Jenny Tsang on Dec. 31, 1973 is announced.

SEMBAWANG BAPTISMS. The following were baptised by Rev. Tow on Dec. 30, 1973: 1) Alex Chew Kok Seng, 2) Joseph Chia Wan Huat, 3) George Goh Nai Seng, 4) Low Yuen Chee, 5) Tan Choon Seng, 6) Tan Joo Huay, 7) Toh Hong Chee. Re-affirmation of faith: 1) Heng Ai Ling, 2) Ian Heng Yoke Ing, 3) Alex Ng Bock Tho, 4) Shirley Tan Ling Lee.

BIBLE-PRESBYTERIAN MISSIONS Committee meets this Lord's Day, Jan 6, 8 p.m. at the home of Elder Joshua Lim! (One unique offering is \$80 made up of only 50¢ coins.)

KULAI BESAR With Mr. Liew Hon Seng's resignation, the work at Kulai Besar is

considered temporarily suspended. Mr. Liew has asked for grace to stay on the premises for three months. Pray for a successor to the new mission work.

RAWANG CHURCH KINDERGARTEN has opened its doors at last in 1974!

MISS ADELINE CHAR has returned from reconnaissance of the Indonesian fields. She has chosen to work in Java.

DR. & MRS. QUEK SWEE HWA leave Mon. Jan 7 for a short vacation at Port Dickson and K.L.

SCHOOL TERMS FOR 1974: I: Jan. 2-Mar. 15; II: Mar. 25-May 31; III: June 24-Aug 30; IV: Sept 9-Nov. 15.

LATEST PRICES FROM K.K. MARKET: Hen's egg 16 cents; Char Siew (roast pork) \$6.80 per kati; Pork \$4.00; Luncheon meat \$1.60 per tin. Diners: When rice has become pearls and pork at \$4.00 is special concession to our Church, can you afford to leave food on your plate? If you can't eat it all, dish less!

SARIMBUN CAMP: Received \$10.

JURONG INFANT BAPTISM. By Rev. Paaue, Andrew Rider (born 26 Aug. 1968) and Trudy Rider (born 25 Feb., 1971), grandchildren of Mr. & Mrs. Chandra, on Sunday 23 Dec., 1973.

MR. KHOO WAH ANN has just shifted to 345C, Blk. 65, Kallang Bahru, S'pore, 12. Tel: 2589915.

TOA PAYOH ENGLISH SERVICE. Rev. Tow will speak on Sun. Jan. 13, 10.30 a.m.

FAITH CHURCH, in its 1974 budget, has provided for increased giving for Indonesia missions. Another monthly contribution of \$40 has been pledged by a B-P Church friend. A Junior Y.F. will start functioning as from 2.2.1974 under the guidance of Y.F. & S.S. The "Jalan Aman" S.S. which has for some years past joined the Ling Kwang S.S. at Zion Building, will re-start as from the first Lord's Day of February at 2 p.m. at the home of a Faith Church member at 342-G Kim Keat Avenue, Blk. 195 near Jalan Aman. B-P members and friends are requested to recommend the children of their friends living in the area to join this bi-lingual S.S.

SONGS & VERSES FROM THE HOLY LAND by T. Tow, \$1.20 per copy. "BAAL OR GOD" a book of comparative theology exposing liberalism by Herman Ottar at only \$1.50 per copy. Get yours early while stocks last.

1974 CALENDARS with excellent maps of Indonesia and Java, entitled "Indonesi Our Mission Field" are available from the Life Church Office. (Limited Supply).

Edited by T. Tow, 9A, Gilstead Road, (11) Tel: 50617.



OUR GOSPEL DEBT IN SELETAR HILLS ESTATE

Dear Readers,

We praise Almighty God for the establishment of another BP Church, Bethany, on Jan. 5th, 1974, at 3.00 p.m. It was the fruition of a suggestion first given 14 years ago by Rev. Quek Kiok Chiang on Jan. 12th, 1961. It was a good way to begin 1974 and we hope before the year is out other BP churches can also be founded. They need not be splendid edifices like Calvary. In every way possible under conditions in which we live, we must thrust out in all directions for "the furtherance of the Gospel". (Phil. 1:12).

At the Inauguration Service of Bethany BP Church attended by about 150 (disappointing because the place could accommodate many more) greetings were received from Galilee, Calvary, Life, Faith, BP Missions, Mt. Carmel, and other groups. I led the congregation in dedicating Bethany for the worship of God, the preaching of the Gospel of Jesus Christ, the celebration of the holy Sacraments, and other spiritual purposes. Rev. Quek Kiok Chiang declared the House to be forever set apart from all profane and common uses, and consecrated to the worship and service of Almighty God. The Treasurer of the Bethany Building Fund, Elder Chia Kim Chwee, explained that, among the gifts received to date, pledges and donations amounted to \$44,900.00. The house itself, no. 20 Jalan Lukum, was purchased at \$57,000.00 (terrace, single storey on 2,200 sq. ft., freehold). Renovations came to \$13,500. Together with other expenses we have spent \$86,000.00 so far on the property. To clear all loans on the building we need to raise \$26,000.00. Zion Church has undertaken prime financial responsibility for Bethany though, contrary to the opinions of some, we are rich. Perhaps we, like other BP Churches, have members who have learned to give what is due to God and because of numerous commitments we have to ask for God's people who can and are moved to do so, to give to Bethany. We would like to bring to your attention the time-honoured BP system of interest-free loans which enables a church like ours to take on this heavy commitment, paying it off gradually through the free-will gifts (not loans) which our members can afford to give. Those interested in more information can contact either Elder Chia (tel. 82653) or Rev. S.H. Quek (tel. 884786 or 801532). The offering for the Inauguration was \$786.45.

Situated ideally midway between the old and new building phases of Seletar Hills Estate and within easy reach of public transportation, Bethany hopes to develop a house church congregation. Its expectation therefore is a small church with warm fellowship and active participation by most members. Should it grow too large, other house churches can be established. This seems to be the pattern now in estate evangelism in Singapore today with the difficulty of acquiring land for specific church use. We have a hall anyway of capable of seating 100 persons and, praise God, an able full-time worker in Mr. Charlie Tan Choong Seng, B.Th. graduate of F.E.B.C. By an arrangement with the Church he stays at Bethany with Sally his wife and is responsible for its upkeep and the furnishing of the place except for the meeting hall. Until the time when Bethany is able to have its own elected Session, it is governed by a Protem Committee comprising the following members: Rev. S.H. Quek (Chm.), Elder Heng Yow Tong (Vice - Chm.), Mr. Charlie Tan (Sec'y), Mr. Tan Eng Chai (Treas.), and Mr. Tan Eng Bok, Mr. Chou Choon King, Mr. Chu Yan Pong, Mr. H.L. Chalra, and Mrs. Nellie Oehlers - all residents of Seletar Hills. Please pray for these crucial leaders that under Charlie's leadership they will successfully nurture this infant church through its important first few years.

Just before I close, may I thank all who gave to Bethany at its Inauguration and at the Praise Service on Oct. 6th 1973. The offering for the latter event, after expenses, came to \$8161.75. May God use every BP Church and church group and every one of us to His eternal glory because unto us has been committed the gospel debt.

Yours together in God's work,  
Rev. Quek Swee Hwa.

KELAPA SAWIT LATEST. Echoing what Dr. Quek says earlier, "we hope before the year is out other BP Churches can be founded," we bring you good news that Kelapa Sawit has doubled up to build this year. The congregation has bought ½ acre of high land from Government at only 30 cents per sq. foot. They will sell the old house-church for \$15,000. They themselves (10 families) have pledged \$7,000. Miss Tay Siew Mui, who graciously consents to help, is personally viewing the land on Chinese New Year's Eve. The new project will be patterned after Rawang also for a campsite. Latest offerings for Kelapa Sawit: BPM \$500; Life \$2,500. And we have also a pledge of \$300 from a Lifer.

-T.T.-

LINDA LIEM REPORTS FROM SURABAYA, JAN 6, 1974.

I have seen the Lord's field in Tretes. I was there twice. It is surprising to see many native Muslims converted. They are active serving Him. There is another village home-church and Sunday School six or seven miles away from Tretes. The children are bare-footed. But they like to sing and listen to the Story. They are lovely. Certainly these people need our prayers.

I have the privilege of preaching to a youth group. My dad doesn't object. Besides that, at home I hold a children's meeting every Saturday afternoon. There are about six children. The meeting is an hour programme. Yet the children don't get bored. My younger sister assists me in this work. There is no greater joy than serving Him, wherever I am. This is all the work of the Lord, through your prayers.

Editor's Note: Tretes is the village Miss Adeline Char has chosen to establish a gospel work.

LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Elder Tay.

Sat. 3 p.m. Ng - Tay Wedding.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Samuel Huang.

Nursery Roster 13th Jan. Miss Sim Mong Eng & Miss Irene Chua; Miss Cheong Swee Meng & Miss Seah Siow Pang.

Sunday Lunch With prices going up, up, Session has decided to increase non-earners' contribution to 60 cents per plate.

Elder Patrick Tan is this Lord's Day's messenger in lieu of Rev. Paauwe who was earlier scheduled for Sombawang. Elder Tan is founder and head of the Christian Servicemen. He leaves this Lord's Day afternoon for Tekong to speak to several hundred servicemen by gospel film.

Congregational Meeting is to be held on Sunday Feb. 3 from 11.15 to 11.30 a.m. without taking more time than usual.

Chinese New Year falls on Jan. 23. Let us worship with angpows directed to Kelapa Sawit Building Fund!

Mr. Lim Eng Siang and Deacon John Lim spoke at Family Worship at the parsonage to the blessing of 40 present.

Surplus Clothing for Sabah Christian Relief through Mr. Lim Eng Siang may be deposited at Life Parsonage.

JURONG CALVARY KINDERGARTEN opens this year with 104 students, adding one new class. The new principal is Miss Tang Ju Gek and the teachers Mrs. Alice Chan, Mrs. Maria Tang, Mrs. Foo You Peng and Miss Tan Kim Chu. Calvary phone is 656193.

JURONG B-P CHURCH With a gift of \$1,000 from Life Church and S.S. Christmas offerings, our B.F. now exceeds \$2,700! We hope to put \$3,000 in fixed deposit to accue interest. We plan to build at Jalan Bahar, road leading to the Chua Chu Kang Cemetery.

SARIMBUN carries on in the new year under Deacon and Mrs. Sng Teck Leong, Miss Fan Siu Yin, etc. The mission house was given a new coat of white by Bro. Lau Chin Kwee and other young Gospel Tractors, which group held a week's camp during the pre-Christmas holidays for 50 boys and girls. Maj. Patrick Tan's ministry of supplying tents and canvas beds was a great boost. Half-a-dozen old teak pews added recently also increase camping accommodation.

F.E.B.C. \$10 posted by anonymous alumnus received.

BISHOP and MRS. D.A. THOMPSON, 52, Oatlands Drive, Weybridge, Surrey, England; sends greetings (with gift to B-P Weekly) to Elder and Mrs. Tow Siang Hwa, Miss Tow Siew Ai, Rev. and Mrs. Quek Kiok Chiang, Rev. and Mrs. Ng. Also a gift of his latest publications and booklets for F.E.B.C. library. Gratefully acknowledged!

MISS TIEW AH TUAN, FEBCer, 1973, is now stationed at the Grace Church, 114 Jalan Lumba Kuda, Johore Bahru, Phone 4443.

FAR EASTERN BEACON January issue is out. Read about Miss Adeline Char's Indonesia trip, Kelapa Sawit Church building project, Calvin's Institute, simplified and all about the ICY 4th World Assembly.

INDONESIA MISSIONS The request for N.Z. cattle and sheep for rearing and multiplying at the West Kalimantan Pioneer Mission's institutions has had the written support and recommendation of the Ministry of Religion at Jakarta. Mr. Van Rij, IECC executive in N.J., is acting on the request at his end. THE LOGOS visited Ethiopia in November, 1973.

SEND OUT THY LIGHT

(Ps. 43, Lux Fiat)

Send out Thy light and Thy truth, let them lead me,  
O let them bring me to Thy holy hill.  
Send out Thy light and Thy truth, let them lead me;  
O let them bring me to Thy holy hill.  
O let them lead me, O let them lead me;  
O let them bring me to Thy holy hill.

-Service Hymnal 500-

JURONG BIBLE-PRESBYTERIAN CHURCH

cordially invite  
all B-P members and friends  
to its 2nd Anniversary Service,  
Sunday 13, January 1973, 3.45 p.m.  
80 Rural West, 23 k.m. Jurong Road.

"PIONEERING IN DYAK BORNEO" by Jason Linn, translated by T. Tow 250 pages, \$2.50 per copy is an appropriate gift to young people. Get yours from Life Church Office. Also Songs and Verses from the Holy Land, \$1.20 per copy.

Edited by Rev. T. Tow, 9A Gilstead Road, Singapore, Phone 50617.



GOD'S KINGDOM MARCHES ON!

In making this brief report of what I have seen and heard lately, I would like to dedicate the same to my good friend and comrade Rev. Hsu Chiang Tai, now residing in U.S.A. For, though he is not with us physically in the Lord's battle, he is with us spiritually, ever zealous for the furtherance of the Gospel.

1. Kampong Hubong, Endau (123 miles north of Singapore)

Rev. Hsu and I visited Endau together in 1952. There was no Gospel witness then, and we prayed for one. In Aug. 1965 a house of God was built at Endau under the leadership of Miss Adeline Char, with the support of the Singapore Evangelistic League. This year an extension to the Endau witness is more permanently made in the purchase of a house recently built by a retiring Christian woman at Kampong Hubong, four miles south of Endau. This house will be dedicated on the second day of Chinese New Year. The new station is raised by the sacrificial giving of ladies of the Evangelistic League, amounting to over \$5,000! The two Chin Lien graduates labouring at Endau, teaching a Christian kindergarten on week-days, will gladly take on this new gospel outreach to a farming village that was once Singapore's wartime resettlement by cycling the four-mile stretch of country road, to and fro, as often as duty demands. They will minister to a few dozen children and their parents. God's Kingdom marches on!

2. Kelapa Sawit

This oil palm village (for "Kelapa Sawit" means palm tree) on the main highway, 26th Kulai Road, was also visited by Rev. Hsu two decades ago. Now the congregation has new life added in six young men recently baptised. The two Chin Lien graduates are teaching a kindergarten of 60 (owing to limited space). Then there is the English Bible Class being maintained monthly by young Galileans.

Recently Kelapa Sawit leased a half-acre of high land from the Government at only 30 cents a foot. Soon a new church auditorium with two big kindergarten classrooms and parsonage, planned to cater to youth camps during school vacations, will rise above the village settlement (now with a population of 8,000). God Kingdom marches on!

3. Youth Camp at Sarimbun

Sarimbun is 20 miles from Singapore City, one mile off the 19th mile, Lim Chu Kang Road. Here a Sunday School has been maintained for the last three-and-a-half years. The mission house can also be used as a campsite, being situated in the countryside, and by the Straits of Johore.

During the Christmas holidays, 1973 50 young people of Life Church's "Gospel Letters and Tracts" group camped here, with Bro. Lau Chin Kwee as speaker. The young people did everything by themselves. A number of their friends from various secondary schools were saved and are now filling some front pews of Life Church. God's Kingdom marches on!

4. Mr. Lim Eng Siang and Sabah Christian Relief

Mr. Lim Eng Siang, who is well-known to many Singapore Christians, has been sending regular Christian relief to Sabah native Christians of the Dusun and Bajau tribes for the last several years. His testimony at Life Church Family Worship told of how several thousands were added to the native churches as a result of sending surplus clothing to the little and poorly clad amongst these mountain people. In this connection, Readers who have been sending surplus clothing through Gilstead Road are informed where their charity has been distributed.

Mr. Lim reports also the recent purchase of land and building of a new church for the natives as another growth of the Christian Relief. God's Kingdom marches on!

5. Christ comes to the National Servicemen at Pulau Tekong

Singapore's biggest satellite island is Pulau Tekong. Here the national servicemen are congregated for basic training. Though they can return home for the weekend they must report back by Sunday 4 p.m. And when they return to camp Sunday evening, they all have nothing to do until Monday morning.

Major Dr. Patrick Tan, who is founder of the Christian Servicemen in training has initiated a Sunday night Gospel film hour for the 600 troops normally assembled there. Last Sunday evening he went with Mr. Goh Yu Keng of the Gideons who brought along 500 testaments. After the film, a message was given and the Testaments distributed. When Major Tan requested all Christian servicemen to step forward he was thrilled to see 100 of them, of whom three were Lifers. This gospel film outreach is planned for several months on a weekly basis. The gospel yacht, "Maranatha" also plays a part by ferrying the preachers across the straits. God's Kingdom marches on!

### LIFE CHURCH APPOINTMENTS

Thurs 8 a.m. Evang. League leaves for Endau.

Sat 2 p.m. Gospel Tractors Get-together, Rev. Tow speaking.

Lord's Day 10 a.m. Rev. Tow  
(thereafter to Muar).

4 p.m. Miss Anne Cheang.

Nursery Roster 20th Jan. Miss Cheong Swee Meng & Miss Seah Siow Pang; 27th Jan. Miss Elizabeth Lee & Miss Lucy Koh.  
Life Church Sunday School. Rev. Tow's Adult Class will study Revelation for 1974. Join early!

Another house delivered from idols. Two weeks before Bro. Seah Seow Hock brought his mother to the Chinese Service, seeing she had a believing heart. Thursday night last the pastor received a phone call from 24, Upp. Perak Rod. to help remove the household idols. This was precipitated by Seow Hock's brother, a staunch believer, who took the initiative to smash up the idols. Praise the Lord that the mother received the Lord as the pastor prayed for the house. Life Church extends a warm welcome to the Seah family.

Notice is given again of the Congregational Meeting to be held Feb. 3, 11.15-11.30 a.m. to approve the Budget. Life Church 1973 Budget totalled \$48,000. This Chinese New Year's angpows for Kelapa Sawit B.F.!

Families which have not got a copy of "Pioneering in Dyak Borneo" are entitled to one. Please get yours from the pastor. Dr. & Mrs. Tow Siang Yew and family are arriving Mon. Jan. 21 for Chinese New Year visit.

Mr. T.C. Eng will begin renovations after Chinese New Year.

Christmas Offerings. Apart from big sums given to Kelapa Sawit and Jurong B.F.'s. sums are designated to needy members, 6 theological students in U.S., Evangel. League, Endau, Hubong and Jemaluang, etc. "Pioneering in Dyak Borneo" is available also from the Alliance Press, P.O.Box 5105, Kowloon, Hong Kong.

FAR EASTERN BIBLE COLLEGE reopens Mon. Jan. 28, 8.30 a.m. with Day of Prayer at the home of Elder Tow Siang Hwa. New students admitted comprise: Batakland 3; India 1; Singapore 3 with several others under processing. Evening lectures on Mon & Thurs. 7.30 p.m. are open to the public. Mon 7.30 - 9.15 Rev. Paauwe lectures on Thessalonians; Thurs. Rev. Tow lectures on Eschatology (doctrine of last things, including 2nd Coming of Christ).

CALVIN'S INSTITUTES, Vol. I, Books I and II, abridged by T. Tow and being serialised in the Far Eastern Beacon and Australian Beacon will appear in book form, D.V., August, 1974 at only \$3.00 per volume..

PIANOS for F.E.B.C. If you are buying a new piano why not bequeath yours to F.E.B.C.? We need at least two, one for the missionary flat where lessons are given by Mrs. Paauwe. Mr. James Lim, Christian piano repairer, is highly recommended. Ring 692063.

DEACON TAN WAI CHOON writes of attending the ICY-USA in Tennessee during the Christmas vacation and of arrangement being made for "coming under care of the Presbytery". John Tow who has close fellowship with Wai Choon is resuming study at Faith Seminary in February.  
JURONG B-P CHURCH. Three Chandra children, Maria, Eddie and Alice reaffirmed their faith at Jurong's 2nd Anniversary Thanksgiving last Lord's Day, Rev. Tow officiating.

KULAI BESAR. In lieu of Mr. Liew Hon Seng who has resigned, Elder Joshua Lim is elected one of three trustees of the valuable property. The others are Rev. Tow and Dr. Tow Siang Yeow.

THE LOGOS is now at Bhavnagar, Gujarat. Mr. Peter Conlan, advance man, is arriving Singapore soon. Mr. George Verwer will visit Singapore around Feb. 1.

A JAPANESE SERVICE? To cater to the spiritual needs of an increasing number of Japanese residing in Singapore, there is a move by Taiwanese pastor Rev. Tai Po-fu to inaugurate a Japanese service, located perhaps at Gilstead Road.

FAITH B-P CHURCH holds 14th Anniversary Thanksgiving Service next Lord's Day, Jan. 27, with re-election of two Elders, two Deacons and two Deaconesses.

SIXTY-NINE YEAR OLD MADAM SOH SUEY PENG, a long-time believer in Kwong Wai Siu Free Hospital, went home to be with the Lord yesterday, Fri., Jan. 18. Funeral takes place on Sat. morning, Rev. K.C. Quek officiating. Funeral expenses, at much reduced rate by kindness of S'pore Casket, are borne by Faith Church.

KAMPONG HUBONG MISSION STATION near Endau holds Inaugural Service on Thurs, Jan. 24, 2nd day of the Chinese New Year. 15 members of the S'pore Evangelistic League, including Rev. Tow and Rev. K.C. Quek will be driving up at 8 a.m.

BETHANY INAUGURAL OFFERING. So far \$1,436.45 has been given. In addition the Zion Y.F. has given \$1,521.00. These two sums come in very timely to offset the total need of \$26,000. May we remind those who can give or loan phone 884786.

### THE MESSAGE OF THE BIG CHURCH BELL

Ding dong, ding dong, ding dong, ding dong,  
How bright it rings, the Big Church Bell.  
Ye boys arise, and young girls too, dong...  
'Tis time to come to Sunday School./Ding

Ding dong, ding dong, ding dong, ding dong,  
How clear it rings, the Big Church Bell.  
Ye dads and mums, now quickly run!  
Sunday School has for you begun. Ding dong...

Ding dong, ding dong, ding dong, ding dong,  
How soft it chimes, the Big Church Bell.  
Where'er God's people now are met, dong...  
With contrite heart let them be knelt./Ding

Ding dong, ding dong, ding dong, ding dong,  
Peal on and on thou Big Church Bell!  
Jesus has come from heaven to earth,  
To save all men who hell deserve.  
Ding dong, ding dong, ding dong, ding dong.  
Peal on and on thou Big Church Bell!

-from Holy Land Songs.-



THE MINISTRY OF ZAREPHETH AND KAMPONG HUBONG

There is a lot of "paper evangelism" today. By this we do not mean gospel-tract distribution but rather, like the Chinese saying, "reporting military exploits on paper". There is a lot of exaggerated reporting on the gospel work these days, bordering even on the false, and plenty of worldwide enterprises mapped out on paper tantamount to pious braggadocio. From these types of "paper evangelism" let us pray to be delivered.

The way God works is different from the way of wayward man. God sends His prophet Elijah to Samaria, to speak to the King in the capital city. He sends him also to Zarepheth, a little unknown village like the Kampong Hubong of this report. And He sent Eljah there because there wasn't any widow in any of the big towns of Israel who was prepared to receive God's messenger. (Luke 4:25,26). But, the work done at Zarepheth remains to be told, and re-told, to this day. Zarepheth is still bearing fruit. (According to a Jewish tradition, the widow's son, under Elijah's tutelage, became the mighty prophet Jonah).

From Zarepheth let us now talk about Kampong Hubong. Kampong Hubong, during the Japeanese occupation, was called "little Shonan" (Shonan was the Japanese name for Singapore). Here were herded several thousand Singaporeans in a resettlement to grow more food. After the War the thousands returned. Today Hubong is dwindled to a tiny village of several score families.

Hubong is four miles from Endau town. It is easily reached by bicycle. Now, since Miss Char built a fine, brick Church in Endau, August 1965, our lady workers (all Chin Lien graduates) have paid visits to the kampong (village). A children's gospel work was started here by Miss Char in earlier days, but discontinued. Lately, Misses Quek and Tan, the lady missionaries to Endau, were supplied with bicycles from the Singapore Evangelistic League. A more regular contact was made resulting in the renting of a dilapidated shophouse facing the village big red temple. A Sunday School opened to the village children attracted several scores.

Early last year, the only Christian villager of Kampong Hubong built a new house for herself. In May, 1973 I visited Kampong Hubong with Rev. and Mrs. Jason Linn in the course of our preaching appointment at Endau. We suggested strongly that the Children's Sunday School be shifted from the dark, cob-webbed, dilapidated shophouse to this Christian house. The Christian woman nodded assent. To cut the story short, it so happened that this Christian woman began to develop a desire to return to her relatives in Singapore for health reasons. So the offer for sale of her house to the Singapore Evangelistic League and the quick buying over of the same in a couple of months.

The woman's new house was bought over for \$3,500 but renovations to the backyard, which was to us a dark hole where pig's food was cooked, cost over \$1,000. When the three carloads of Singaporeans came to Hubong on the second day of Chinese New Year to witness the Inauguration, we were surprised how clean and bright the erstwhile pig-farmer's house looked. Brighter still was the Inauguration Service that followed as both Singaporeans and Hubongites (comprising little children) and the young people from Endau sang praises to God. Rev. Quek Kiok Chiang chaired the service, reports were given by Miss Ng Peck Loan on behalf of the Evangelistic League and by the Endau workers. Rev. Tow gave the Word. Others present were ladies of the Evangelistic League, Mr. Tan of CNEC giving services with his gospel van and Dr. Tow Siew Ai.

Members of the League who witnessed not only the Inauguration of Kampong Hubong Mission Station but also visited the stations of Jemaluang and Endau en route remarked: "Without this firsthand contact, we had no idea what mission work was all about." Remarked Dr. Tow, "The training programme of Chin Lien in sending out these women workers to the field is truly great."

Yes, there are six Chin Lien graduates stationed on the East Coast - at Kota Tinggi, Jemaluang, Mersing, Endau and Kampong Hubong. They are stationed in lonely places, in little Zarepheths, even Kampong Hubong an out of the way farming settlement. But they are in the service of the King of kings, carrying out the Great Commission. Their work is not in vain in the Lord. May the well-to-do Churches in Singapore bear up their due responsibility for the souls crying in many desert islands of humanity in outer darkness.

One incident that took place immediately upon our arrival at Endau Church has spiritual significance for narration as we end this report. A mentally-disturbed woman was man-handled by two bullish men and dumped into our Church compound. As she raved and screamed, she also made signs of the cross and asked for asylum in the Church. The police came to take her to the mental hospital. Then Miss Tan, one of the two lady missionaries, told me how this woman often came to the Church to tell her troubles, and having been consoled with God's Word, she went back to her husband. Thought: The building of the Church at Endau is not in vain. It stands as a light-

house, yea, an asylum for every fugitive, even this woman unwanted by her relatives. "Yea, the sparrow hath found an house, and the swallow a nest far herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." (Ps. 84:3). Let us praise God also for the Churches built and for the crosses on these edifices that bear testimony to our Lord and Saviour Jesus Christ.

-T.T.-

#### LIFE CHURCH APPOINTMENTS

Tues 8 p.m. Prayer Meeting, Rev. Tow.  
(Welcome F.E.B.C. students).

Thurs. 7.30 p.m. Lecture on Eschatology  
by Rev. Tow, open to all.

Fri. 8 p.m. Family Worship at the new  
home of Mrs. Tan and Miss Maggie  
Tan, 142, Thomson Ridge, 513316.

Lord's Day 10 a.m. Rev. Tow (Lord's  
Supper).

4 p.m. Mr. Han Joong Sik  
(Lord's Supper).

(Rev. Tow interpreting).

Nursery Roster 27th Jan. Miss Elizabeth  
Lee & Miss Lucy Koh; 3rd Feb. Mrs. K.C.  
Tan & Mrs. Wu Sock Eng.

The Annual Congregational Meeting will  
be held, Lord's Day, Feb 3, 11.15 to  
11.30 a.m. to receive the report and  
approve the budget.

Elder O.J. Tassicker sends greetings to  
Elders and congregation of Life Church.  
Your second gift is hereby gratefully  
acknowledge. A package of "Pioneering  
in Dyak Borneo" is mailed to you. Dr.  
Tassicker, Ph.D, now runs a consultant  
engineering firm, GPO Box 1026, Wollom-  
gong, 2500 NSW, Australia.

A Thanksgiving Angpow handed to the  
pastor is equally divided among Life  
Church, FEBC, Kelapa Sawit, Kulai Besar  
and Jurong.

Chinese New Year Angpows received this  
Lord's Day are designated for the build-  
ing of the new Kelapa Sawit Church. (So  
are Angpows by Galileans).

A Box of Surplus Clothing was delivered  
to Rev. Palit of Riau who gave testimony  
last week.

Pray for Tsao San (Starry) as he joins  
F.E.B.C.

F.E.B.C. reopens Mon. Jan 28 with 9 new  
students and one or two more in the pro-  
cess of applying. The students trend is  
still up, as it has ever been! Give a  
piano (new or secondhand) to help us  
train gifted students. An 8-legged long-  
table is gratefully acknowledged.

ANY MORE WINDOW CURTAINS from your re-  
cent spring cleaning? Several sets  
received will go to shade the FEBC  
students dorms. More needed.

JURONG B-P CHURCH. Our B.F. is but \$70  
odd below \$3,000. Who'd help us reach  
the sum that we may accrue 9% interest  
through a 3-year fixed deposit? God-  
willing, we hope to build at Jalan Bahar  
by 1977.

KELAPA SAWIT. Rev. Tow visits Feb. 10,  
leaving Gilstead Rd. 1.30 p.m. Any  
coming?

KULAI BESAR, to be vacated by Mr. Liew  
by Mar. 31, 1974, needs workers profi-  
cient both in Chinese and English. The  
kindergarten, now closed, needs to be

reopened. Mr. Liew has ceased to function  
in any capacity for the B-P Church, Kulai  
Besar.

JEMALUANG. Miss Lee the lone worker there  
contemplates leaving in May. "Who will go  
for Us?" (Isa. 6:8). A well-run kinder-  
garten is key to Jemaluang's revival!

ENDAU CHURCH welcomes Christians driving  
up the East Coast to halt for the night  
for fellowship. Clean beds, mosquito-nets,  
shining bath, modern sanitation. (Same  
offers by Jemaluang). This tourist ser-  
vice is another way to promote the gospel!  
The bridge over Endau River is being built.  
"BIBLE SILHOUETTES", a synopsis of each of  
the 66 Books of the Bible by Rev. Jason  
Linn is soon to be published in Hong Kong.  
A major work by a missionary-theologian.  
Jason Linn is also author of the biography  
of his teacher, Dr. R.A. Joffray.

"SPIRITUAL REVOLUTION" is the topic of two  
messages to be delivered at Life Church by  
George Verwer, founder of "Operation Mobil-  
isation" and Coordinator of the Logos.  
Date Feb. 16 & 17. Time 7.45 p.m. Mr.  
Verwer will preach at Life Church also on  
Lord's Day Feb. 17, 10 a.m. The m.v.  
Logos will be due to arrive in S'pore end  
of May.

LIFER IN LONDON. Mr. Chong Jit Loy, 30.  
Overstone Road, London W6, OAA, Tel. 748-  
6188.

#### HAVE I DONE MY BEST FOR JESUS? (GHF 368).

I wonder, have I done my best for Jesus,  
Who died upon the cruel tree?

To think of His great sacrifice at Calv'ry!  
I know my Lord expects the best from me.

#### Chorus:

How many are the lost that I have lifted?

How many are the chained I've helped to free?

I wonder, have I done my best for Jesus,

When He has done so much for me?

The hours that I have wasted are so many,  
The hours I've spent for Christ so few;  
Because of all my lack of love for Jesus,  
I wonder if His heart is breaking too.

I wonder, have I cared enough for others,  
Or have I let them die alone?

I might have helped a wand'rer to the  
Savior,

The seed of precious Life I might have sown.

No longer will I stay within the valley -  
I'll climb to mountain heights above;  
The world is dying now for want of someone  
To tell them of the Savior's matchless love.

A GLIMPSE AT THE COST OF FOOD WE EAT. 1  
big tin of Lam Soon cooking oil which cost  
\$27 before is now \$42; Peanut butter \$1.25  
per bottle; Eggs 14 cents; Kang Kong 35  
cents per kati; Pork \$4.50 per kati.

Edited by Timothy Tow, 9A, Gilstead Road,  
Singapore.



HOW GILSTEAD ROAD HAS BECOME THE LOGOS' SINGAPORE ANCHORAGE

I think it was in the spring of 1966 when I was invited to preach to the St. Thomas Evangelical Church in Kerala, South India that I first came in contact with what is known today as "Operation Mobilisation", and to the Christians of Singapore, "The Logos". In the same quarters where I was lodged at the St. Thomas Church was a young American, Frank Dietz by name. Mr. Dietz was also a speaker at the Conference, but he had several Indian young men often around him who were engaged in tract evangelism.

Mr. Dietz told me of the evangelistic movement of which he was a member, viz., "Operation Mobilisation", how it was started by one George Verwer who one summer vacation drove down to Mexico with a buddy in a truck full of tracts. Now this young laymen's evangelistic movement had spread to England and Europe and spilled across West Asia into India. "Someday," said Frank, "Who knows I might not see you in Singapore, and this time in a ship - for we are beginning to pray about it".

Time flies! In the spring of 1971 the Church in Singapore was notified of the maiden visit by a gospel ship known as "The Logos". Our Church was invited on board. The ship's ministry is primarily evangelistic, but it carries also a cargo of educational books which it sells to help pay its way.

The spiritual captain was Mr. George Miley who gave the welcome message to curious Singapore pastors and laymen. In the course of his speech he asked if some kind Singaporean could take care of half a dozen of the crew who needed a rest. Since the Lord has commanded us to be kind to strangers I felt a responsive heart within, which was later on concurred upon by Rev. K.C. Quek who was also present. An invitation was given therefore to weary sailors of the gospel ship "Logos" to lodge at the Far Eastern Bible College. This was accepted in high spirits.

With the Logos henceforth flying the Singapore flag the Logos people must have felt more at home than ever coming in to spend a day or two of rest at Gilstead whenever the ship called. Indeed, Gilstead has become the Logos' Singapore anchorage when the boat was drydocked here in August 1971. This meant all the crew members had to leave the ship while it sat in the dock. Over one hundred of them found shelter under the roof of the Church and College, while the Logos people fed themselves through a caterer. Our hearts were overjoyed that Gilstead Road could be of such extended service for the Lord.

As the years come and go, we have seen the ship rounding by Singapore in May and August. Soon May 1974 will be here, and the ship will be due in port again. May we take this opportunity to extend the gospel ship a hearty welcome!

But, this time, the founder of "Operation Mobilisation" and co-ordinator of the "Logos", Mr. George Verwer, will be an early harbinger of the ship's arrival. Rather, he will be here on some advance business, and he would like to utilise the visit also for an outreach to young Singapore Christians. In view of the fact that the big city halls cannot be obtained at a fortnight's notice, and since Gilstead Road is centrally situated and has seating for 750, on behalf of Life Church and F.E.B.C., I've have extended the Verwer visit the same brotherly reception as before. Mr. Verwer will preach at Life Church on Sat. and Sun. Feb 16 and 17, 7.45 p.m. on "Spiritual Revolution". He will also speak at the worship service Feb. 17, 10 a.m. in so far as Gilstead Road is concerned.

We have entertained strangers but they are no more strangers, but rather messengers of the Lord. Come and hear Mr. George Verwer. He is a messenger who has something very challenging for us.

FAR EASTERN BIBLE COLLEGE

Far Eastern Bible College reopened on Jan. 28 with a record number of entrant students, raising the total fulltime student membership to 36. The College's biggest number of foreign students come from Indonesia, viz., Java 3; West Kalimantan 1, Batakland 3. Others come from Malaysia, Korea, Taiwan and India.

The College runs two evening classes on Mondays and Thursdays at 7.30 p.m. Our Monday evenings Dr. Patrick Tan lectures on Missionary Medicine and Rev. Paaue on Thessalonians. Our Thursday evenings Rev. Tow lectures on Eschatology according to Buswell's Systematic Theology.

The College is beginning to branch out into publication work. An Abridgment of Calvin's Institutes of the Christian Religion, Books I & II by Rev. Tow is scheduled to be published later this year. Presently Book II is serialised in the Far Eastern Beacon. The Shorter Catechism of the Westminster Confession, printed by the College, is available at 20 cents a copy.

## LIFE CHURCH APPOINTMENTS

Mon. 7.30 p.m. Dr. Patrick Tan lectures on Missionary Medicine.

Rev. Paauwe on Thessalonians.

Tues. 8 p.m. Prayer Meeting, Rev. Paauwe.

8 p.m. Life Church Session Meeting.

Thurs. 7.30 p.m. Rev. Tow on Eschatology.

Lord's Day 10 a.m. Rev. Edward Paauwe.

4 p.m. Rev. K.C. Quek.

(Rev. Tow at Faith Church and Kelapa Sawit).

Nursery Roster: 3rd Feb. Mrs. K.C. Tan

& Mrs. Wu Sock Eng; 10th Feb. Mrs. Amy Khoh & Mrs. Annie Tan.

Catechism Class for Easter Baptism begins next Lord's Day.

Angpow for Kelapa Sawit totals \$1,625.50.

Received also a \$145.30 angpow for Life Church B.F.

Renovations by Mr. T.C. Eng have begun on the downstairs quarters and store room.

Far Eastern Kindergarten has installed a new Pearl River piano.

Grow More Food! The best of bananas is "pisang rajah". If you need any sapling, get yours from Gilstead Road.

RAWANG CHURCH has returned another \$1,000 loan. The kindergarten opens this year with an enrolment of 60.

JURONG B-P CHURCH The appeal for \$70 to make up \$3,000 for the B.F. was answered immediately last week by two Lifers.

GALILEE ANGPOW for Kelapa Sawit B.F. is over \$300.

F.E.B.C. Board of Directors meets Sun.

Feb. 10, 8 p.m. at F.E.B.C. Library.

TOA PAYOH B-P CHURCH English & Chinese congregations need a better set of public address equipment. Gift welcome, even if secondhand.

FAITH B-P CHURCH Junior Youth Fellowship is inaugurated this afternoon at 2.30 p.m., and Kim Keat Avenue Sunday School, (Blk 195) this Lord's Day at the same time.

MDM. OH CHOON SIOH, a niece of the late Elder Oh Hock Hwee family of Prinsep St. Life Church went home to be with the Lord last Lord's Day Jan 27. Funeral took place the next day. Condolence gifts amounting to \$549 have been devoted to Ling Kwang Old People's Home Fund. Mdm. Oh bequeathed the largest part of her savings to church, Bible Colleges and missions including Far Eastern Bible College and Ling Kwang Mission for Old People's Home project. Rev. K.C. Quek and Dr. Lawrence Chan of Bethesda Gospel Hall are trustees for her estate.

INDONESIAN MISSIONS Rev. Andreas Djunaidi has written about good progress of Dyak Bible School and ICR Home and School for Dyak Orphans and Poor Children. At the moment the Bible School has an enrolment of 15 and the Orphanage, 21. Each student of child costs 4,000 rupiahs (about S\$25) to support per month. One Chinese Church pastor is joining the West Kalimantan Pioneer Mission as from August to assist Rev. Djunaidi in his multiple duties.

## SAVIOR, LIKE A SHEPHERD LEAD US

Savior, like a shepherd lead us,  
Much we need Thy tender care;  
In Thy pleasant pastures feed us,  
For our use Thy folds prepare:  
Blessed Jesus, Blessed Jesus,  
Thou has bought us, Thine we are;  
Blessed Jesus, Blessed Jesus,  
Thou has bought us, Thine we are.

We are Thine; do Thou befriend us,  
Be the Guardian of our way;  
Keep Thy flock, from sin defend us,  
Seek us when we go astray:  
Blessed Jesus, Blessed Jesus,  
Hear Thy children when they pray;  
Blessed Jesus, Blessed Jesus,  
Hear Thy children when they pray.

Thou hast promised to receive us,  
Poor and sinful though we be;  
Thou hast mercy to relieve us,  
Grace to cleanse, and pow'r to free:  
Blessed Jesus, Blessed Jesus,  
Early let us turn to Thee;  
Blessed Jesus, Blessed Jesus,  
Early let us turn to Thee.

Early let us seek Thy favor;  
Early let us do Thy will;  
Blessed Lord and only Savior,  
With Thy love our bosoms fill:  
Blessed Jesus, Blessed Jesus,  
Thou hast loved us, love us still;  
Blessed Jesus, Blessed Jesus,  
Thou hast loved us, love us still.

I.H. 38.

FAITH B-P CHURCH, at 14th Anniversary Thanksgiving Service & AGM last Lord's Day, re-elected Elders Suru Chong and Chuang Shih Ie, Deacons Tan Tong Han and Chern Chia Thye, Deaconesses Tan Mooi Hean and Koh Woon Eng. The annual budget for 1974 totals over \$23,000 of which 30% is for Church use, 40% for missions and 30% for charity, student aid, literature for proclamation and defence of the Faith, etc.

## Can We Change God's Appointment?

By Calvin Lee

The first answer is "No". The Bible says, "It is appointed for man to die once, and after that comes judgment" (Hebrews 9:27). Although we cannot escape from death, we do not have to fear death as our "last enemy", if we have accepted Jesus Christ as our personal saviour and kept close fellowship with Him.

The second answer is "Yes". When at the point of death God told King Hezekiah to make a will and be ready for his "Home Going". However, Hezekiah's tearful repentance and earnest prayer changed God's appointment. He recovered and lived 15 years longer. This is a faith stimulating story as recorded in II Kings 20:1-11.

We do not live by fate, but by FAITH. "I live by the faith of the Son of God" as testified by St. Paul in Galatians 2:20. Our faith should be like that of Jesus Christ and His faithful followers to be able to move mountains of hardship and even the impossible situations which may confront us.



FAR EASTERN BIBLE COLLEGE EVENING CLASSES OVERFLOWING!

Since the FEBC's founding in September 1962, the College has been running evening classes on Mondays and Thursdays to this day, without a break. Whilst these classes are run on the same level as the day classes attended by fulltime students, they are geared to the more popular needs of the lay people. Subjects that are not in the professional's fields such as Greek and Hebrew, Homiletics and Hermeneutics - but Books of the Bible, and certain branches of Theology.

This semester the College has begun to offer at the Monday and Thursday evening classes, 7.30 to 9.25 p.m., three courses. They are Missionary Medicine by Dr. Patrick Tan, Thessalonians by Rev. Paauwe and Eschatology (the Doctrine of Last Things - Beyond Death and the Second Coming of Christ) by Rev. Tow. These classes have been attended by an influx of young people from our B-P Churches, as well as from several other churches, particularly Rev. Tow's class. (We counted 40 on the first night).

We praise the Lord for this high tide of attendance at the evening classes. It is a sign of the enthusiasm in the hearts of church members for the Truth. This free offer by the FEBC evening classes (there is no fee charged nor need of registration by non-credit students) should not be missed by Sunday School teachers, especially. Nor should there be an inhibition to come to the overflowing evening class because of the classroom space limitations. If 50 or 60 will come and swell the erudite company further, there is the downstairs FEBC Hall that should meet this growing need.

Another Timely Offer

In case our Readers cannot make it in the evenings, particularly Lifers, you are invited to Life Church Sunday School where the Books of Thessalonians are taught by Rev. Paauwe and Revelation, verse by verse, lasting through 52 weeks, by Rev. Tow. The class hour lasts from 9.05 to 9.50, 45 minutes of solid Bible teaching. For Lifers who come to Church regularly, here is an extra blessing (as promised by our Lord in Rev. 1:3) for you. At present, Rev. Tow's Revelation Class on Sunday morning has 20 in regular attendance. Why can't we increase it to 40? One assuring feature of this class taught by the pastor is this: whereas he misses the Church Worship pulpit one Sunday at least in the month on call to other churches, he does not miss the Sunday School class (his Batu Pahat Sunday morning appointment is completed).

FEBC Motto

Every College has a motto. That which has been chosen by the principal from the beginning is taken from John 8:32, "And ye shall know the Truth and the Truth shall make you free". The Truth comprehends all the laws of heaven and earth, from aerophysics to geology, but these are in the realm of the physical and these are learnt from secular schools. The Truth we're primarily interested in is metaphysical after physics (according to Aristotle), or rather beyond the physical in the deeper investigation of the spiritual. This leads us to the study of God, and inextricably related to God, man, which Calvin declares to be the highest of knowledge. But this highest of knowledge cannot be complete without Jesus Christ, the Truth of truths, for He is also the Way and the Life (Jn. 14:6). So, the key to all knowledge is Christ, and when we find Him we find freedom, and the having more of Him, the more we are free.

Christ is the Truth of God, the Living Truth, but without the Bible, the Written Truth, we have no way of finding Him. Hence the importance of Bible Study. The more of God's Holy Written Word we know the more we find Christ, and the more we have of Christ the more we are freed from the thousand chains that bind us - sin, the power of habitual sin, death, the fear of death, doubts, superstitions, heathen traditions, taboos, astrology, palmistry, fortune-telling, Jean Dixon and the whole company of crystal gazers, idolatry, Mariolatry, Saints, rosaries, ancestor worship, charms, bomohs, counterfeit speaking in tongues, mediums, trances, seances, Bishop Pike and communication with the dead, Mohammedan superstitions, Buddhist and Taoist theosophies, Christian Science, Mormonism, Legalistic Sabbath keeping, Russellism, Rosicrucianism, Bahaism, Ecumenism, Neo-Pharisaism, Neo-Evangelicalism, Neo-orthodoxy, and so we can go right down the line. It really amazes us to see so many dark chains of unbelief, misbelief, and disbelief binding us until these are snapped by the Sword of the Spirit.

The FEBC does not claim to have all the truth. But, we thank God that we devoutly teach Jesus Christ and Him Crucified and Risen for the sins of the

world. There are areas of knowledge such as end-time prophecies that we do not know which requires more time and prayerful research. There are deep things of God such as the operations of the Holy Spirit that we need to humbly wait upon to know and experience. In this connection, as one who went through the school of John Sung in which the power of God came down like the "rushing mighty wind" of Pentecost (Acts 2:2), how one yearns for another manifestation of the Spirit's visitation. But one's Calvinism, believing in the sovereign will of God, stands one also in good stead.

Jesus Christ, the same yesterday, today and forever, says, "And ye shall know the truth and the truth shall make you free". (Jn. 8:32).

-T.T.-

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Elder Patrick Tan.  
 Fri. 8 p.m. Family Worship, 79 Thomson Ridge, home of Dr. & Mrs. Andrew Heng.  
 Sat. 7.45 p.m. "Spiritual Revolution" Meeting, Mr. Goerge Verwer.  
 Lord's Day 10 a.m. Mr. George Verwer.  
 4 p.m. Rev. Tai Po-fu.  
 7.45 p.m. Mr. George Verwer.

\*\*\*\*\*  
 \* Hear REV. GEORGE VERWER \*  
 \* founder & director of \*  
 \* OPERATION MOBILIZATION \*  
 \* & \*  
 \* SHIP LOGOS \*  
 \* in \*  
 \* Spiritual Revolution! \*  
 \* on \*  
 \* Saturday, Feb. 16, Sunday Feb. 17, \*  
 \* 7.45 p.m. \*  
 \* at \*  
 \* Life Church, Gilstead Road \*  
 \* SPONSOR: Singapore-Logos Committee \*  
 \* \*\*\*\*\*

Nursery Roster: 10th Feb. Mrs. Amy Khoh & Mrs. Annie Tan; 17th Feb. Mrs. Evelyn Tay & Miss Lorena Tan.

Catechism Class for Easter Baptism. Registration and Class today, Rev. Paauwe.

Theological Scholarships for the training of future pastors, missionaries and teachers borne by Life Church are: Lifers 3 (includ. 1 in USA); Jurongite 1; Indonesians 4 (Batakland 3, W. Kalimantan 1).

We gratefully acknowledge a \$200 cheque received through the post.

A 1969 Dodge Monaco (6.7 litres) is offered for missionary use in Indonesia and parked at Gilstead Road through the good offices of Dr. Quek Swee Peng.

The Downstairs Room beneath the parsonage when fully renovated will provide 360 sq. ft. self-contained quarters for a couple.

KELAPA SAWIT BUILDING FUND. Gratefully acknowledges: 1) Galilee Church \$314.50; 2) Life Church \$1625.50, through Life Church, \$320, \$200; Jurong B-P Church

\$15. Total \$2475.00.

KULAI BESAR CHURCH PROPERTY, Q.T. (R) 2193, Lot 6772, Mukim Senai-Kulai, 266 Kulai Garden, Kulai. The total cost of conveyancing including \$148 stamp fees (1% of property value on date of sale) amount to \$483.00. We need another \$100 to clear this bill.

RAWANG'S 4th GENERATION. Baptised by Rev. Tow on Jan 27, 1974 was Chua May Yen d/o Bro. and Mrs. Chua Keng Hong, 1st infant in the 4th generation of Rawang's 52 years history.

CALVARY. Rev. Paauwe preaches at Calvary Church, Sun. Feb. 17, 1974, 9.30 a.m.

REV. ERNEST LEE YAN SUN of Newton Life Church was ordained on Sunday Jan. 27, 1974.

LING KWANG MISSION'S Old People's Home and Children's Home projects were discussed during the past fortnight, first by the S'pore Council of Social Services on Fri. Jan. 25th in connection with the application of the "B-P Welfare Services, S'pore" (which includes the LKM for SCSS membership, and then on Feb. 8 by a joint committee of the Ministry of Soc. Affairs, Dept. of Soc. Welfare and the SCSS. Rev. K.C. Quek, as chairman of the LKM & BPWS was called to attend both meetings to make clarifications on the religious intention of the projects. A progress report with copies of sketch plans and relevant correspondence was submitted. The Ministry's recommendation to the HDB made on 30.10.71 for the lease of a site, most probably 6 acres next to Zion Bldg. for the two Homes, still stands. The suggestion will be made to the LKM that the Children's Home Project incorporate a creche for the 6-year-olds and under and a Day-care Centre, a new welfare service being introduced in S'pore for school children in the 6-12 age group, while the parents are away from home at work. Admission and administration rules will be subject to guidance and approval by the Dept. of Soc. Welfare and there shall be no racial or religion discrimination. Minutes of the joint meeting held yesterday morning will be sent for our consideration agreement and guidance. Will all Com. members of LKM & BPWS attend a joint meeting to be held at Zion Bldg. on the Lord's Day, Mar. 10, 8 p.m. to study the matter.

-QKC-

Edited by Timothy Tow, 9A, Gilstead Road, Singapore.



CALVIN ON THE OPERATION OF GOD IN THE HEARTS OF MEN

(Book II Chap. IV, abridged by T. Tow)

1. It has now been sufficiently proved that man is so enslaved by sin as to be incapable of an effort toward that which is good. We have also noted that he sins necessarily, yet voluntarily. It is also observed that man is a slave of the devil and seems to be actuated by his will, rather than by his own. We must explain the nature of both kinds of influence. Another question to be resolved is whether anything is to be attributed to God in evil actions in which Scripture intimates that some influence of His is concerned.

Augustine compares human will to a horse, and God and the devil he compares to riders. If God rides it, he manages it in a graceful manner like a skilful rider, and even tames its perverseness and conducts it into the right way. The devil in contrast is like a foolish and wanton rider, drives it down precipices and excites its obstinacy and ferocity.

When the will of a natural man is said to be subject to the power of the devil, the meaning is not that it resists and is compelled to a reluctant submission but that it necessarily submits itself, being fascinated by Satan's fallacies, to all his directions. As the Apostle says, "The god of this world hath blinded the minds of them which believe not". The blinding of the wicked are called the works of Satan. The cause must be found in the human will, from which proceeds the root of evil, and in which rests the foundation of Satan's kingdom, viz; sin.

2. Very different in such instances is the Divine operation. To understand this, let us take as an example the calamity which Job suffered from the Chaldeans. The Chaldeans killed Job's shepherds and the wickedness of their act is evident. Yet in this transaction Satan was not unconcerned, for with him the history states the whole affair to have originated. However, Job recognises it to be the work of the Lord. How can we refer the same action to God, to Satan and to man, as being each the author of it without either excusing Satan by associating him with God or making God the author of evil? Very easily, if we examine, first, the end for which the action was designed and secondly the manner in which it was effected.

The design of the Lord is to test the patience of Job by adversity. The design of Satan is to drive him to despair. The design of the Chaldeans is to enrich themselves in defiance of law and justice. This great diversity of design makes a great distinction in the action.

There is no less a difference in the manner. The Lord permits Job to be afflicted by Satan. The Chaldeans whom He commissions to execute His purpose, He permits to be impelled by Satan. Satan instigates the minds of the Chaldeans to commit the crime. Satan is therefore properly said to work in the reprobate who are in his kingdom of iniquity. God is also said to work in a way proper to Himself, because Satan being His instrument of wrath, turns himself here and there at his appointment to execute His righteous judgments. We see that the same action is without absurdity ascribed to God, to Satan and to man.

On this topic, the operation of God in the hearts of men, there is that action described in Scripture called "hardening and blinding". Augustine says at one time that "hardening and blinding" is not from God's operation but rather His prescience or foreknowledge. Later in his fifth book against Julian he contends that sins proceed not from the permission or prescience of God but from His power, in order that the former sins may thereby be punished. I say that when Scripture says that God blinds and hardens the reprobate, He does more than merely foreknow or permit. His action of hardening and blinding operates in two ways.

First He removes His light so that nothing remains but darkness and blindness. When His Spirit is withdrawn, our hearts harden into stones. Second, for the execution of His judgments, He, by means of Satan, the minister of His wrath, directs their counsels to what He pleases. Thus, when Moses relates that Sihon would not grant a free passage to the Israelites because God "hardened his spirit and made his heart obstinate" he immediately subjoins the end of God's design "that He might deliver him into thy hand". Since God willed his destruction, the obduration of his heart therefore was the Divine preparation for his ruin.

4. The following expressions seem to relate to the first method. "He removed away the speech of the trusty and taketh away the understanding of the aged. He taketh away the heart of the chief people of the earth and causeth them to wander in a wilderness where there is no way". (Job 12:20,24). Again: "O Lord, why hast thou made us to err from Thy ways, and hardened our heart from Thy fear?" (Isa. 63:17) These passages rather indicate what God makes men by deserting them than show how he performs His operations within them. But there are other testimonies which go further, particularly those which relate to the hardening of Pharaoh's heart (Ex. 4:21). Did He harden it by not mollifying it? That is true, but He did somewhat more. He delivered his heart to Satan to make him obstinate, whence He had before said, "I will harden his heart". Similarly it is said that God hardened the hearts of the people who met them in a hostile manner (Deut. 2:30). The Psalmist, reciting the same history, says, "He turned their heart to

hate his people"(Ps. 105:25). God particularly declares Himself to be operative in all these actions of hardening, even as Sennacherib is called His axe (Isa. 10:15) which was both directed and driven by His hand.

5. In regard to the ministry of Satan in instigating the reprobate the following one passage sufficiently proves. It is frequently asserted in Sammel that an evil spirit from the Lord agitated Saul. The evil spirit is said to be from the Lord because it acts according to His command, being an instrument than the author in the performance of the action. He makes use of the evil instruments to be subservient to His justice.

6. In those actions which in themselves are neither righteous nor wicked and pertain rather to the corporeal than spiritual life, what liberty does man possess? I say that it is owing to God's special favour that our mind is disposed to choose that which is advantageous and to avoid what would otherwise hurt us. God's special influence is seen in the Egyptians' willingness to lend the Israelites their valuables (Exod. 11:3), in Saul's indignation to prepare himself for war (I Sam. 11:6), in diverting the mind of Absalom from adopting Ahithophel's counsel (II Sam. 17:14; I Ki. 12:10; Lev. 26:36).

7. In the examples quoted above, I contend that God whenever He designs to prepare the way for His providence inclines and moves the wills of men even in external things and that their choice is not free but that its liberty is subject to the will of God. That your mind depends more on the influence of God than on the liberty of your own choice, you must be constrained to conclude whether you are willing or not from this daily experience - that in affairs of no perplexity your judgment and understanding frequently fail. On the other hand, in things the most obscure, suitable advice is immediately offered; in things great and perilous, your mind proves superior to every difficulty. And thus I explain the observation of Solomon, "The hearing ear and the seeing eye, the Lord hath made even both of them". (Prov. 20:12). Solomon appears to me to speak, not of their creation, but of the peculiar favour of God displayed in their functions.

8. In the dispute concerning free will, the question is not, whether a man, notwithstanding external impediments, can perform and execute whatever he may have resolved in his mind, but whether in every case his judgment exerts freedom of choice and his will freedom of inclination. If men possess both these, then Attilius Regulus, when confined to the small extent of a cask stuck round with nails, will possess as much free will as Augustus Caesar when governing a great part of the world with his nod!

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#### LIFE CHURCH APPOINTMENTS

Tues 8 p.m. Prayer Meeting.

Lord's Day 10 a.m. Rev. Tow.  
(thereafter to Muar).

4 p.m. Mr. Samuel Huang.

Nursery Roster: 17th Feb. Mrs. Evelyn Tay & Miss Lorena Tan; 24th Feb. Miss Catherine Ong & Miss Judith Loke.

KULAI BESAR B-P CHURCH gratefully acknowledges receipt of two \$100 offered by 2 Lifers. In view of the property being bought with \$1,000 loan, any credit will go towards the loan repayment.

DR. O.J. TASSICKER is expected to stopover Singapore Feb. 28 on his way back to Australia.

SARIMBUN, Law Tooi, 67, Christian farm hand at Mrs. K.C. Ho's Pig Farm went home to be with the Lord Sat. Feb 9., Rev. Tow and Rev. Koh of Chen Li Church ministering.

Revival of Bookroom at Gilstead Road. Mr. Willie Seah who has felt the call to this sacred literature ministry is re-starting, as he says it, "in a small way". Get your King James Bibles (with Encyclopaedia and Concordance) at only \$13.25 from him and every kind of Christian literature. Also "The Shorter Catechism" @ 15 cents, "Pioneering in Dyak Borneo" by Jason Lim, translated by T. Tow, 250 pages, \$2.50 per copy or \$20 per ten copies.

HEAR REV. GEORGE VERWER, founder of "Operation Mobilisation" and co-ordinator of "The Logos" at Life Church, Lord's Day 10 a.m. and 7.45 p.m. His topic is "Spiritual Revolution". It is proposed that the white 1969 Dodge Monaco be given to the Logos for the furtherance of the gospel.

BRO. & MRS. SWEET THIAN HOE Your gift to T.E. Beacon gratefully acknowledged! Thian

Hoe is graduating end of this year.

PRAY FOR MR. CHUA KIM SOO at the Eye Hospital, Gilstead Road after a recent operation.

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#### A PSALM OF THE SEA

(to the tune of "Eternal Father  
Strong to Save," Melita)

Ye mariners on high seas steep  
That toil amid the foaming deep,  
Behold the mighty works of God,  
And His great wonders as you plod.  
O that all men would bow to Thee,  
Thou God of heaven and earth and sea.

By Thy command the breeze so mild  
Becomes a storm and tempest wild,  
While oceans writhe with billows high,  
And wave 'pon wave mounts up the sky!  
O that all men would pray to Thee,  
Thou God of heaven and earth and sea.

Like drunken men they stagger on,  
And at their wit's end they are thrown.  
They reel and roll, and to and fro -  
The fearful lot of men below.  
O that all men would cry to Thee,  
Thou God of heaven and earth and sea.

"Peace be thou still," spoke Christ the Lord,  
And wind and wave obeyed His Word.  
Today the God of Galilee  
Still saves His own from sea to sea,  
O that all men would praise Thy Name!  
Thy mercies mild endure the same.

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WORLD DAY OF PRAYER, will be held at Life Church this year, Fri. Mar.1, 1974 at 8 p.m. "The Church that prays together stays together".

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Edited by Timothy Tow, 9A, Gilstead Road,  
Singapore.



HONESTLY SPEAKING

Once a year, there is observed a Day of Prayer by churches of the World Council of Churches. Originally this Day of Prayer was observed to further the cause of missions. In view of the WCC's favouring "a moratorium on missionaries" as expressed in the "Christian Century", Jan. 16, 1974, following a call by John Gatu, an African church leader, for the total elimination of all missionaries for five years, the Day of Prayer to be held by the WCC will be in a spirit opposed to that which gave it birth several decades ago.

On the other hand, the Day of Prayer called by the ICCC is given truly to the cause of missions, not only for their advancement but also for their preservation. The ICCC makes no apology for a forthright stand for the Gospel, and in mission fields where the WCC pretends to represent all the churches in order to bring them into the ecumenical fold we have no hesitation to speak on behalf of the Protestant-evangelical faith.

Insofar as the Bible-Presbyterian Church of Singapore and Malaysia is concerned, our church has been blessed for the separatist stand taken by her leaders. The B-P Church has been foremost in this country to advance the 20th Century Reformation cause, and many fruitful results can be attested to have come from taking such a stand. The Far Eastern Bible College, e.g., was founded on the separatist principle, and as a result of helping our separatist brethren in Indonesia, there have been added to the College half-a-dozen students from our great neighbour. This is just one instance of God's blessing on the ICCC movement here.

As the years go by, however, younger leaders have arisen who refuse to go along with the course the ship of the Church is taking. They have their legitimate reasons which we will not dispute. There are those who were with us before in the same Council who today have also departed because the stand we take is deemed compromising by their standards. So brethren have turned from us to the left or the right. We will not judge them, since we all stand or fall to our own Master before the Omniscient God (Rom. 14:4).

Be that as it may, let those who are convinced that a stand should be taken in these darkening days of apostasy against the Ecumenical movement and all the subtle attacks of unbelief, such as the promotion of more and more adulterated versions of the Bible, stand together, and let them come to the Day of Prayer. Let them come to the central venue at Life Church, Gilstead Road, Friday Mar. 1, 8 p.m. to uphold the truth and the cause of missions which was the original design of the Prayer Day. Let us come, not so much in herded numbers, as by conviction. As it is said that "those who pray together stay together", we will see through this annual fellowship a renewed strength and unity of purpose in our mutual endeavours.

If there are those who are still acrimoniously biased against the separatist leadership of the Church, let them examine the records of advancement in recent years, particularly Indonesia. The latest blessing God has put upon this humble effort is the formation of an Indonesian Council of Christian Churches affiliated to the ICCC. The recognition by the Indonesian Government of the ICCC as a bona fide Church group, speaking for Protestant-evangelicalism (fundamentalism, if you will), has now opened the door to missionaries going in the name of the ICCC. A first test case is in Miss Adeline Char's application to go to Tretes, Java. If through this open door of the ICCC a missionary of the Cross is facilitated to enter Indonesia (who otherwise must apply through the DGI or the WCC in Indonesia), does it not serve as an eye opener to the good part the ICCC has played through the years?

We have seen, thus, that for the cause of a pure faith, God has given us a flourishing Bible College. We have seen how the mission door into Indonesia has recently been opened by the ICCC testimony. We will see greater things yet, God only knows, of what a faithful stand for the truth will bring.

The separatist stand we take should separate us from the apostasy but not from brethren who hold the same faith who may not wear the same badge or the same colours. Indeed, we should have the generosity of our Saviour to brethren from another field of service, strangers even to us, who sincerely serve the Master. We should not forbid them for they that are not against us are for us (Luke 9:50).

In this connection, we have welcomed brethren of the ship Logos as they strive their level best to spread the gospel from land to land. We have invited Mr. George Verwer, founder of "Operation Mobilisation" and coordinator of the Logos to the Life Church pulpit. We have been blessed by his ministry and challenged to a more intensive gospel outreach after hearing him. Our separatist stand for the gospel is not pharisaic, which is deadly legalistic, but Christo-dynamic, (if you'll pardon this new term) moving above man-made rules of self-appointed Supreme Court

judges of their brethren. Our interpretation of Scripture for every situation must be examined under the searchlight of Christ's teaching and example, and of the Apostles, whose standard is "truth with love". In this spirit we extend our Readers a warm welcome to the Day of Prayer, Life Church, Friday March. 1, 1974, 8 p.m.

-T.T.-

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Miss Adeline Char.

Fri. 2 p.m. Swiss Cottage ISCF, FEBC Hall, Rev. Tow speaking.  
8 p.m. World Day of Prayer, Rev. Tow speaking.

Lord's Day 10 a.m. Rev. Tow (Lord's Supper).

4 p.m. Rev. Tow (Lord's Supper).

Nursery Roster: 24th Feb. Miss Catherine Ong & Miss Judith Loke; 3rd March, Mrs. Phang Guek Im & Miss Mah Peck Wan.

Inspiring Hymns have arrived! Received \$250 cheque in offering for purchase of the hymn books.

Mr. Chua Kim Soo was discharged from the Eye Clinic, last Thursday.

Living Word Literature Centre has shifted to Toa Payoh in God's timing to make way for the reviving of our own Bookroom!

Goh Seng Fong and Daisy Koh, send greetings. Seng Fong is graduating next June with an M.A. in Bible and Daisy a B.A. in Christian Ed. Write to: Maranatha Baptist Bible College, Box 159, Watertown, Wis. 53094, U.S.A.

MISS ADELINE CHAR paid a visit to Endau and Hubong during the week.

CALVARY CHURCH holds 1st Annual Congregational Meeting, Mar. 24.

CONGRATULATIONS to Elder and Mrs. Joshua Lim on the successes of Judy and David.

Judy has passed her 1st professional M.B.B.S. with distinction in all subjects. David is awarded a Colombo Plan Scholarship to study Industrial Engineering in Australia. David flies Monday, Feb. 25, 8.30 p.m.

CONGRATULATIONS to Mr. & Mrs. Henry Heng on the gift of a baby girl Wed. Feb. 20, 1974.

REV. JASON LINN. Readers of "Pioneering in Dyak Borneo" can write the author at 24A, Tat Chee Ave., G/F. Yan Yat Chuen, Kowloon, Hong Kong.

HEAR DR. BOB JONES, at Singapore Conference Hall, Sunday, Mar. 3, 8 p.m.

DR. TOW SIANG YEOU is now in Singapore on Health Research assignment by the Malaysian Government.

CAPTAIN & MRS. BJORN KRISTIANSEN are delayed in coming to Singapore till August. Write: Granittveien 9, 3600 Kongsberg, Norway.

THE LOGOS is expected end of April.

"THE STORY OF RUTH" is a Christian film showing at Life Church this Lord's Day, Feb. 24, 7.15 p.m. under the auspices of Sambau Gospel Mission

\*\*\*\*\*  
\* Attend: \*  
\* \*  
\* WORLD DAY OF PRAYER \*  
\* at \*  
\* Life Church, Gilstead Road, \*  
\* Friday, Mar. 1, 8 p.m. \*  
\* \*  
\* "Seek ye the Lord while He \*  
\* may be found" \*  
\* (Isa. 55:6) \*  
\* \*\*\*\*\*

Read FEK and Malaysia Christian for details of World Day of Prayer.

The Notes of Meeting held at the Ministry of Social Affairs on 8th Mar. 74 to discuss Ling Kwang Mission's application to H.D.B. for the lease of a six-acre site for a Home for the Aged and for a Children's Home have been received. A joint meeting of LKM and the BP Welfare Services Organisation to consider the matter will be held on the Lord's Day, 10th Mar. 74, 8 p.m. at Zion Building.

#### "THE SECRET"

I met God in the morning  
When my day was at its best,  
And His presence came like sunrise,  
Like a Glory in my breast.  
All day long the Presence lingered,  
All day long He stayed with me,  
And we sailed in perfect calmness  
O'er a very troubled sea.  
Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a peace and rest!  
Then I thought of other mornings,  
With a keen remorse of mind  
When I too had loosed the moorings,  
With the Presence left behind.  
So I think I know the secret,  
Learned from many a troubled way;  
You must seek Him in the morning,  
If you want Him through the day.

-from Spiritual Hilltops, Abingdon-

JURONG B-P CHURCH holds Congregational Meeting this Lord's Day. This year's Budget is \$2,100.

TOA PAYOH ENGLISH SERVICE appeals for a Sunday School teacher for the Young Adults Class, 9 to 10 a.m.. Please contact Mr. Chua Hung Choo the Superintendent.

Edited by:

Timothy Tow, 9A, Gilstead Road, Singapore. 11, Tel: 513676.



REDEMPTION FOR LOST MAN TO BE SOUGHT IN CHRIST

(From Calvin's Institutes Bk. II, Ch. VI, Abridged by T.Tow)

1. The whole human race having perished in Adam, it needs a Redeemer in the person of God's only begotten Son. All the knowledge of God as Creator of which we have been treating would be useless, unless it were succeeded by faith exhibiting God to us as a Father in Christ.

From a contemplation of the world God has made, we should conclude Him to be our Father, but our conscience disturbs us within and convinces that our sins afford a just reason why God should abandon us, and no longer esteem us as His children. If we desire to return to God our Creator from whom we have been alienated, and to have Him resume the character of our Father, we must have faith in Christ. We should embrace the preaching of the cross with all humility, though not agreeable to human reason. (I Cor. 1:21).

Since the fall of the first man, no knowledge of God without the Mediator has been available to salvation. Christ says, "This is life eternal to know Thee, the only true God, and Jesus Christ whom thou hast sent" (Jn. 17:3). This statement aggravates the stupidity of those who set open the gate of heaven to all unbelievers and profane persons without the grace of Christ, the only door of entrance into salvation. All the religions of the Gentiles are false. (Jn. 4:22). Hence, Paul affirms that all the Gentiles are without God and destitute of the hope of life (Ephes. 2:12).

Christ is the fountain of life and it is necessary for lost mankind to return to it. Christ asserts Himself to be the life because He is the author of propitiation.

2. Therefore God never showed Himself propitious to His ancient people without a Mediator.

Though God comprehended in His covenant all the posterity of Abraham, yet Paul judiciously reasons that Christ is in reality that Seed in whom all the nations were to be blessed. The natural descendants of the patriarch were not reckoned as his seed, e.g., Ishmael and Esau. Indeed the majority of the people were disinherited. It is evident therefore that the seed of Abraham is reckoned principally in one person, and the promised salvation was not manifested till the coming of Christ. The adoption, therefore, of the chosen people depended on the grace of the Mediator.

Though it is not plainly expressed by Moses, yet it appears to have been generally well known to all the pious. Hannah, Samuel's mother, sings of the coming king and anointed (I Sam. 2:10). In David and his posterity is exhibited a lively image of Christ. David particularly is chosen to the rejection of all others as the perpetual object of the Divine favour, so Christ was always exhibited to the ancients under the law as the object to which they should direct their faith - Christ the Mediator without whom God could not be propitious to a lost mankind.

3. When God's people came under affliction, their consolation and hope were to be found in Christ alone (Heb. 3:13). The memorable answer of Isaiah to unbelieving King Ahaz indeed even makes an abrupt transition to the Messiah, "Behold, a virgin shall conceive and bear a Son" (Isa. 7:14). This prediction of the coming of the Saviour in the flesh by the Virgin is a challenge to the perverseness of the king and his people that under their unbelief God's purpose and covenant would not be frustrated, but that the Mediator and Redeemer would come at the appointed time. So prophesied Isaiah in Ch. 55:3, Jeremiah in 23:5,6, Ezekiel in 37:24,26, and Hosea in 1:11. Zechariah who lived nearest to the manifestation of the Saviour prophesied the coming of the Saviour-King (Zech. 9:9).

4. The purpose of all these prophecies was that the Jews might direct their eyes to Christ whenever they wanted deliverance. God would deliver His Church only by the hand of Christ according to His promise to David, and that in this manner the covenant of grace in which God had adopted His elect would at length be confirmed. The hosannas sung to Christ, the Son of David before His death were derived from a sentiment generally received and avowed by the people that there remained no other pledge of the mercy of God but in the advent of the Redeemer. Christ Himself commands His disciples to believe in Him (Jn. 14:1).

The majesty of God is otherwise far above the reach of mortals who are like worms crawling on the earth. So, although God is the object of faith, we need Christ "the image of the invisible God", which reminds us that unless God reveal Himself to us in Christ, we cannot have that knowledge of Him which is necessary to salvation. In this sense Irenaeus says that the Father, who is infinite in Himself, becomes finite in the Son. He has accommodated Himself to our capacity that He may not overwhelm our minds with the infinity of His glory.

In ancient times many gloried in being worshippers of the Supreme Deity, the Creator of heaven and earth. Yet, because they had no Mediator, it was impossible for them to have any real acquaintance with the mercy of God or persuasion that He was their Father. As they did not hold the head, that is, Christ, all their knowledge of God was obscure and unsettled. In modern times the Turks who boast of having the Creator of heaven and earth for their God only substitute an idol instead of the true God as long as they remain enemies of Christ.

## LIFE CHURCH APPOINTMENTS

Tues. 3 p.m. Prayer Meeting, Rev. Paauwe.  
Session Meeting at F.E.B.C. Library.  
Wed. 8 p.m. Far Eastern Kindergarten Com.  
Meeting at Elder Joshua Lim's.  
Lord's Day 10 a.m. Rev. Tow.  
4 p.m. Rev. Tai.

Nursery Roster: 3rd March, Mrs. Phang Guek  
Im & Miss Mah Peck Wan; 10th March, Miss  
Elizabeth Tow & Miss Lucy Koh.

The Spastic Children's Assoc. of S'pore  
requests young Lifers to help in their Annual  
Flag Day Sat., Apr. 20. Volunteers  
please see Deacon Khoo Wah Ann.

The Gospel Letters and Tract Dept. of Life  
Church is showing "Something to Die For"  
Sat. Mar. 9, 11.00 a.m. and 12.30 p.m.  
Welcome!

Inspiring Hymns Received \$150 from a sister  
last Lord's Day.

GALILEE CHURCH Y.F. presents two Christian  
films entitled "Like a Mighty Army" and "The  
Family That Changes The World" at F.E.B.C.  
Hall, Sat. Mar. 9, 7.30 p.m.

JOINT MEETING OF BIBLE-PRESBYTERIAN WELFARE  
SERVICES AND LING KWANG MISSION, next Lord's  
Day, Mar. 10, 8.00 p.m. at Zion Bldg. All  
officers and committee members please attend.

WORLD DAY OF PRAYER held at Gilstead Rd.,  
Mar. 1, was attended by about 150 including  
Dr. O.J. Tassicker on his stopover back to  
Sydney. Offerings for ICR Home and School  
for Dyak Orphans and poor children in West  
Kalimantan: \$341.05.

"MANY A LITTLE MAKES A MICKLE" A Jurong S.S.  
scholar last week brought in a bundle of old  
newspapers which was sold for \$3.40. The  
sum goes to swell the Building Fund!

MR. GEORGE VERWER of the Logos will be in  
Singapore Mar. 4 and 5 back from Bangladesh.

BUS SERVICES TO CALVARY B-P CHURCH Every  
bus to the Japanese Gardens stops in front  
of Calvary Church, namely, 10, 30, 42, 154, 157,  
165, 176, 178, 183, 198, 202, 203, 205, 206, 209 (15  
lines). Rev. Tow speaks to Calvary Y.F. Mar.  
10, 7.45 p.m.

FAR EASTERN KINDERGARTEN COMMITTEE meets Wed.  
6, 8 p.m. at the home of Elder Joshua Lim.

U.S.A. Mr. & Mrs. Packer, your kind letter  
and cheque have safely come to hand.

MISS ADELINE CHAR praises the Lord for grant-  
ing her entry to Indonesia as a missionary  
sponsored by the ICC.

## JESUS GIVES ME A SONG

In sin I wandered; Seeking a song;  
Days were so dreary; Nights were so long;  
One day, believing; Jesus receiving;  
My soul thrilled with a song.

### Chorus

Jesus gives me a song as I travel along  
On life's luring, lonesome road;  
I can sing as I go for there's one thing  
I know,

That will lift life's heavy load.

When the shadows are long He will give me  
a song

As when skies are blue and bright;  
For each step of the way, Each hour of the day,  
And songs in the deepest night.

Songs in the day time; Songs in the night;  
Songs of devotion; Songs of delight;  
Melodies ringing; In my heart singing  
Jesus gives me a song.

Are you in trouble? Are you distressed?  
Is there no singing? All is unrest!  
Look up to Jesus! He died to free us!  
He will give you a song.

-Favorites No. 2 - 71.

## YE MUST BE BORN AGAIN

A ruler once came to Jesus by night,  
To ask Him the way of salvation and light;  
The Master made answer in words true and plain,

### Chorus

"Ye must be born again."

"Ye must be born again,

"Ye must be born again;

I verily, verily say unto thee,

Ye must be born again."

Ye children of men, attend to the word  
So solemnly uttered by Jesus the Lord;  
And let not this message to you be in vain,

Oh, ye who would enter that glorious rest,  
And sing with the ransomed the song of the  
blest;

The life everlasting if ye would obtain,

I.H. - 263.

## THROUGH THE JUNGLES IN DYAK BORNEO

Though we were spared meeting with wild beasts and robbers, we were the targets of swarms of mountain leeches with outstretched heads like hungry devils ready to strike each passer-by with a "kiss". Howsoever careful, you could hardly escape this nuisance. Bare-legged, those brethren and sisters painted themselves with a thick coat of crimson. As they walked on, red drops of blood trickled like oil onto the unending mountain path. My heart soured to see this squad of seven or eight bleeding afresh each day. I was fully accoutred, shoes and stockings up to the thigh, tightly fitted. On top of that I had soap and tobacco rubbed in. So, I requested them to let me take the vanguard to alleviate somewhat their bleeding pains. But, to no avail. I was inexperienced. I did not know jungle lore. What appeared to be openings ended up in blind alleys. I was obliged to step down and follow in rearguard, under their lead again. When I sang "Jesus Saves the Lost Sheep" how they thrilled with joy (to the tune).

As we pushed through this sunless jungle we bumped into the stench that rose from the mountain vapours and miasma. Big and small streams kept criss-crossing our path, soaking us wet while fording. We had spent three days cutting through untrodden paths. "Sleeping on the dew and dining in the wind" through the unbeaten track of a jungle wilderness we each made for the night-halt a temporary harbour of a hotel. Of the two palm sheets we each brought we improvised one for roof and the other for a bed covering. We cushioned our beds with branches laid side by side. We made smoky-fire out of dead wood around the four quarters of our encampment to keep poisonous snakes from attack.

-Jason Linn-



THE LAW GIVEN, NOT TO CONFINE THE ANCIENT PEOPLE TO ITSELF, BUT  
TO ENCOURAGE THEIR HOPE OF SALVATION IN CHRIST, TILL THE TIME OF  
HIS COMING

(From Calvin's Institutes Bk. II, Ch. VII, Abridged by T. Tow)

1. The law was superadded four hundred years after Abraham's death, not to draw away the Chosen People from Christ, but rather to keep them waiting for His Coming.

By the word law I mean not only the decalogue but also the ceremonies, in short the whole legal worship which contained shadows and figures of the promised Christ. These ceremonies were instituted "according to the pattern showed to him (Moses) in the mount" (Acts 7:44; Heb. 7:5; Ex. 25:40). For, unless there had been some spiritual design, to which they were directed, the Jews would have laboured to no purpose in these observances.

2. By the way, it must be remarked that the kingdom which was finally raised in the family of David is a part of the law of Moses. Whence it follows that both in the posterity of David and in the whole Levitical tribe, as a two-fold mirror, Christ was exhibited to His ancient people.

Paul asserts that the Jews under the law were subject, as it were, to a school-master till the coming of Christ (Gal. 3:24). For Christ being not yet familiarly discovered, they were like children, whose imbecility could not yet bear the full knowledge of heavenly things. But how they were led to Christ by the ceremonies, has been already stated, and may be better learned from the testimonies of the Prophets. For, although they were obliged to approach God with new sacrifices daily, yet Isaiah promises them the expiation of all their transgressions by a single sacrifice (Isa. 53:5) which is confirmed by Daniel (Dan 9:26). Particularly, the author of the Epistle to the Hebrews, from Ch. 4 to 11, demonstrates that irrespective of Christ, all the Mosaic ceremonies are worthless and vain.

With regard to the decalogue we should heed Paul's declaration that "Christ is the end of the law of righteousness to everyone that believeth" (Rom. 10:4) and also that Christ is "the Spirit" who gives "life" to the otherwise dead letter (II Cor. 3:17). By these Paul signifies that the righteousness is taught in vain in the precepts till Christ bestows it both by a gratuitous imputation, and by the Spirit of regeneration. Wherefore, he justly denominates Christ the completion or end of the law.

3. By the instructions of the moral law which is comprehended in the decalogue, we are seized with a sense of guilt that excites us to supplicate for pardon. While the law rewards us with eternal life if we righteously obey it, it is weak at this point in that none of us is able to observe the law. Therefore, the end result of trying merely to keep the law to attain to eternal life is to discover ourselves excluded from the promises of life and fall entirely under the curse.

4. Therefore if we direct our views exclusively to the law, the effects upon our mind will only be despondency, confusion and despair, since it condemns and curses us all and keeps us far from that blessedness which it proposes to them who observe it.

Nevertheless, the law is given not in vain. For when we have learned that the law is inefficacious to us, then we discover that God has graciously received us without any regard to our works if we now embrace His goodness by faith.

5. Our assertion on man's impossibility of observing the law has been earlier denounced by Jerome. I regard not Jerome's opinion, but let us inquire what is truth. I say it is impossible for man to fully keep the law because no one has ever done it nor ever shall be able by the decree and ordination of God. There are those who foolishly imagine that some saints can excel even the angels of heaven in purity, but such imagination is repugnant both to Scripture and the dictates of experience. Solomon says, "There is not a just man upon earth, that doeth good and sinneth not" (Eccles. 7:20). David reiterates, "In thy sight shall no man living be justified" (Ps. 143:2). Job in many passages affirms the same thing (Job 4:17; 9:2; 15:14; 25:1), but Paul most plainly of all, that "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:17). Nor does he prove, that "as many as are of the works of the law are under the curse," by any other reason but because "it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them" (Gal 3:10). It is impossible in this carnal state to fulfil the law, if we consider the impotence of our nature as will elsewhere be proved also from Paul. (Rom. 8:3).

(to be continued)

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We have pleasure to announce the reviving of our bookroom under the new name of "Life Book Centre", to be managed by Mr. Willie Seah. The location of Life Book Centre will be at the former premises occupied by Living Word Centre, at the L-corner, F.E.B.C. Block, Gilstead Road.

### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Miss Lukito.

Sat. 3 p.m. Ang - Lim Wedding.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Samuel Huang.

Nursery Roster: 10th March, Miss Elizabeth Tow & Miss Lucy Koh; 17th March Miss Maggie Tan & Miss Lim Chwee Eng.

Wedding Bells! The holy matrimony between Mr. Richard Ang Kee Lin and Miss Cecilia Lim Hwee Choo of Mt. Carmel B-P Church will be solemnised at Gilstead Rd., Sat. Mar. 16, 3 p.m., Rev. Tow officiating.

The Session has decided to put an ad of our Worship Service in the Religious Announcement Column of Straits Times every Saturday. Offerings will be appreciated to pay for this weekly announcement with a view to bringing in strangers and visitors. Dr. Patrick Tan, having given evidence of his call to the gospel ministry is applying to come under care of Presbytery with a view to ordination. He is now heading a busy ministry to Christian servicemen. Deacon Tan Wai Choon thanks Lifers for the Christmas gift and reports steady progress in his studies.

Hear Miss Char at this Lord's Day's Service report on her new field in Indonesia.

### MY ONLY FRIEND

O Thou my noble Friend,  
Shall I ungrateful be?  
When I was lost in sin,  
Thou diedst for me.  
Salvation freely flows;  
Thy blood shed from the Tree.  
No other one below  
Can set me free.

O Thou my sincere Friend,  
How can I stray from Thee?  
From foolish sin and shame  
Thou savedst me.  
Thou leadst me in the way  
Through Death's dark vale unseen  
To waters bright as day,  
And pastures green.

O Thou my gracious Friend,  
Shall I e'er Thee forsake?  
Thou my Rock and my Strength,  
In Thee I stake.  
Like gushing streams Thy love,  
It cleanses all my stains.  
O bear me up above,  
My health regain.

O Thou my only Friend,  
I will abide with Thee.  
Though others fled and ran,  
I'll wait on Thee.  
Both branch and tree are one:  
The Law of Life that binds  
Both branch and tree are one:  
The Life that binds.

-Jason Linn-

### BIBLE-PRESBYTERIAN WELFARE SERVICES AND

LING KWANG MISSION: joint meeting at Zion and Faith Churches, Serangoon Gardens, this Lord's Day, March 10, 8.00 p.m. to discuss the Government's suggestion adding a Creche and a Day-Care Centre for schooling children in the proposed Children's Home; and to consider and approve two draft Constitutions for the Home for the Aged and the Children's Home with suggestions from the Director of Social Welfare already incorporated. All officers and committee members please attend this important policy-making meeting.

PRESBYTERY will meet next Sunday, March 17, 1974, at Zion Building, 5, Tavistock Ave., Singapore, 19, at 8.30 p.m. A number of candidates to come under care of Presbytery will be presented. All pastors are reminded to be present at Zion at 7.30 p.m. to meet with the candidates to come under care. All B-P churches and groups are requested to send representatives to the Presbytery meeting. Observers are welcome. TWO CHRISTIAN FUNERALS officiated this past week by Rev. K.C. Quek not only afforded very good opportunities for preaching the Gospel, but also brought two offerings for the care of the poor - one of \$200 for the West Kalimantan Salvation Old People's Home and the other of \$500 for the proposed Ling Kwang Old People's Home. With this \$200 and two more offerings of \$120 and \$150 from two Zion and Faith members, the purchase of a padi field next to the Kalimantan Home to solve the flooding problem is now possible and the need is more than half met. Praise the Lord.

THE MARRIAGE between Mr. Steven Gan Pheng Chye and Miss Betty Lim Shok Kian was solemnised Sat. Mar. 9, 4 p.m. at Zion B-P Church.

ELDER HENG YOW TONG'S new office phone is 327421.

MT. CARMEL, now a fully constituted Bible-Presbyterian Church held her first Elections for Deacons and Deaconesses last Sunday during which Ang Beng Chong, Tan Kim Ping and Tan Swee Sin (Mrs) were elected into the Session.

RAWANG'S REPAYMENT of \$1,000 to Far Eastern Kindergarten has now been channelled to Jurong B-P Church Building Fund.

IF YOU ARE INTERESTED IN JOINING THE LOGOS, due to arrive end of April, please get your application forms from F.E.B.C.

REV. TAI PO-FU of Starlite, Jurong, kindly offers his services to start a Sunday evening Chinese Service at Calvary. Rev. Tai is a Presbyterian minister from Taiwan and is greatly appreciated by Life Church Mandarin-Teochew Service.

THE MID-SEMESTER BREAK of F.E.B.C. is advanced one week to coincide with the school vacation, Mar. 18-23.

FAR EASTERN KINDERGARTEN. Registration of children of Church members for 1975 will be received from 1st April to 5th April '74.

Situation Vacant. Full-time staff worker for the Scripture Union, Qualifications: Age 23-30, H.S.C. or College education. Theological training an advantage. Please apply to Acting Gen. Sec., 36-H, Prinsep St., S'pore, 7.



THE LAW GIVEN, NOT TO CONFINE THE ANCIENT PEOPLE TO ITSELF, BUT TO ENCOURAGE THEIR HOPE OF SALVATION IN CHRIST, TILL THE TIME OF HIS COMING

(From Calvin's Institutes Bk. II, Ch. VII, Abridged by T. Tow)

6. Now, let us state in a compendious order, the office and use of what is called the moral law. As far as I understand, it is contained in these three points:-

The first is, that while it discovers the righteousness of God, it also warns everyone of his own unrighteousness, convicts and condemns him. Man, blinded and inebriated with self-love, is inflated with a foolish confidence in his strength and can never be brought to perceive its feebleness as long as he measures it by the rule of his own fancy. But as soon as he begins to compare it to the difficulty of the law, he finds his insolence and pride immediately abate, yea, even totter and fall. Under the tuition of the law, he lays aside his arrogance and pride and realises that he is at an infinite distance from holiness. Thus, the Apostle testifies, "I had not known lust except the law had said, Thou shalt not covet" (Rom. 7:7).

7. Thus the law is like a mirror in which we behold, first, our impotence; secondly our iniquity and lastly the consequence of both, our obnoxiousness to the curse. "By the law is the knowledge of sin" (Rom. 3:20). This is the first office of the law and it is experienced in sinners not yet regenerated. It becomes the ministration of the death, which worketh wrath and slayeth" (II Cor. 3:7; Rom. 4:15). And, as Augustine says, if we have not the Spirit of grace, the law serves only to convict and slay us. But this assertion neither reflects dishonour on the law, nor at all derogates from its excellence.

8. But though the iniquity and condemnation of us all are confirmed by the testimony of the law, this is not done to make us sink into despair. The wicked, by the obstinacy of their hearts are thus confounded, but with the children of God its instructions must lead us to God who offers mercy and grace in Christ.

9. Augustine writing to Hilary says, "The law gives commands, in order that, endeavouring to perform them and being wearied through our infirmity under the law, we may learn to pray for the assistance of grace". Also to Asellius, "The utility of the law is to convince man of his own infirmity, and to compel him to pray for the gracious remedy provided by Christ" Afterwards he addresses himself to God, "O merciful Lord, command that which cannot be performed .... that when men cannot perform it in their own strength, every mouth may be stopped, and no man appear great in his own estimation. Let all men be mean, and let all the world be proved guilty before God."

10. The second office of the law is to restrain those who feel no concern for justice and rectitude by its terrible penalties. The law restrains the depraved from external acts which otherwise they would have wantonly discharged. This makes them neither better nor more righteous because their hearts are not disposed to fear and obey God but rather the dread of the law. All the unregenerate are induced to attend to the law not by a voluntary submission but with reluctance and resistance, only by the violence of fear. This constrained righteousness is necessary to the well-being of community to prevent confusion, which would certainly be the case if all men were permitted to pursue their own inclinations. To this second office of the law, the Apostle appears particularly to have referred when he says, "that the law is not made for a righteous man, but for the lawless and disobedient ...." (I Tim. 1:9,10).

11. But we may apply to both what he elsewhere asserts that to the Jews "the law is a schoolmaster to bring them to Christ" (Gal 3:24)\* Some, from too much confidence in their own strength and righteousness and others who need a bridle to restrain them lest they abandon themselves to carnal licentiousness. Those therefore whom He has destined to the inheritance of His Kingdom, if He do not immediately regenerate them, He keeps under fear by the works of the law till the time of His visitation.

12. The third use of the law, which is the principal one relates to the faithful. Although the law is inscribed in their hearts, that is they are so animated by the direction of the Spirit that they desire a twofold advantage from the law. First they find in the law an excellent instrument to give them from day to day a better and more certain understanding of the Divine will to which they aspire, and to confirm them in the knowledge of it. The law may be compared to orders a willing servant receives from his master to which to former gladly conforms.

In the next place, as we need not only instruction but exhortation, the servant of God will derive this further advantage from the law. By frequent meditation on it he will be excited to obedience and restrained from the slippery path of transgression. To the flesh the law serves as a whip, urging it, like a dull and tardy animal, forwards to its work. To the spiritual man the law will be a perpetual spur that will not permit him to loiter. (Ps. 19:7,8; Ps. 119:105).

\* for there are two kinds of persons who are led to Christ by its discipline.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Mon. 9 a.m. SU ISCF at F.E.B.C. Hall.

Wed. 4 p.m. Logos Interview with applicants.

Lord's Day 10 a.m. Elder Patrick Tan.

4 p.m. Rev. Tai Po-fu.

(Rev. Tow at Rawang and Muar).

Nursery Roster: 17th March Miss Maggie Tan & Miss Lim Chwee Eng; 24th March Miss Hwang Mui Yun & Mrs. K.C. Tan.

Life Church Y.F. is holding camp on the F.E.B.C. premises Sat. Mar. 16 - Tues. 19. From This Lord's Day our Church appears in the Religious Announcements Column of Sunday Times to invite the public to worship. In order to fill up the minimal requirement of 15 words per ad, we've appended "Holding forth the Word of Life" from Phil. 2:16 as a further outreach with God's Word. In lieu of flowers, let Lifers take turns to offer this gospel ad at \$9 per week. It is proposed that a fresh Scripture quotation be offered each week which contains the word "Life", e.g. "Jesus the Resurrection and the Life". Let each offerer call one Scripture quotation. (The Sunday Times has a circulation of 300,000).

A big storeroom is taking shape under the renovation project at Life Church which will be used to run a cooperative store for members. The bookroom is also being renovated. Coinciding with his monthly appointment at Rawang and Muar, Mar. 24, Rev. and Mrs. Tow will take three days off to Mersing from Thurs. Mar. 21 where they will also visit with Jemaluang, Endau and Hubong.

The Engagement between Mr. Peter Chua and Miss Aileen Ong, to be solemnised by Rev. Tow at 36H, Beo Crescent, Blk. 38, (3) on Mar. 18, 6 p.m. is announced.

BPM acknowledges gift of A\$50 given on the Day of Prayer, Mar. 1st.

Life Church (Say Mia Tng), Prinsep St. announces the beginning of building operations in April of their new four-storey church, and requests our prayer support - Rev. Heng Teck Im.

FAR EASTERN KINDERGARTEN Registration of children of B-P Church members for 1975 will be received from 1st April to 5th. Zion Bulletin please copy - Elder Joshua Lim.

THE LOGOS according to latest bulletin will be due in Singapore May 9 - 16.

SPASTIC CHILDREN, Life Church's neighbour, requests young Readers to help in their Annual Flag Day, Sat. Apr. 20. Volunteers please see Deacon Khoo Wah Ann.

BIBLE - PRESBYTERIAN WELFARE SERVICES, the central welfare agency of our B-P Churches in Singapore, and the Ling Kwang Mission of Zion and Faith B-P Churches, at a joint meeting last Lord's Day, decided that the proposed Ling Kwang Home for the Aged and Ling Kwang Children's Home would come under the sponsorship, and therefore responsibility, not of Ling Kwang Mission alone, but of the B-P Welfare Services as a whole. The Constitutions of the two Homes, drafted with the guidance of the Department of Social Welfare, were further revised and have been submitted to the Ministry of Social Affairs for approval. Our Architects, Messrs Yao and Quek, are re-drafting the preliminary sketch plans to incorporate the Ling Kwang Clinic

in the Home for the Aged, and a Creche for children under six as well as a Day-Care Centre for schooling children between 6 and 12 in the Children's Home as suggested by the Government welfare authorities. These would be in addition to a residential institution for children between 4 and 10 who have no parents or whose parents, for health reasons or other misfortunes, are unable to look after them properly at home. The site applied for the two Homes is immediately behind Zion building in the Ang Mo Kio new town being planned by the Housing Development Board. Prayers are requested for these major social welfare projects being undertaken by our B-P Churches. -Q.K.C.-

PRESBYTERY is meeting this Sunday, March 17, 3.30 p.m. 1974, at Zion. A number of candidates to come under care of Presbytery will be presented. All pastors are reminded to be present at Zion at 7.30 p.m. to meet with the candidates to come under care. Elders are reminded to attend to discharge their duties.

#### JESUS IS OUR SHEPHERD

Jesus is our Shepherd,  
His the voice we hear;  
Folded in His bosom,  
What have we to fear?  
Only let us follow  
Wither He doth lead, -  
To the thirsty desert,  
Or the dewy mead.

Jesus is our Shepherd:  
Well we know His voice;  
How its gentlest whisper  
Makes our heart rejoice!  
Even when He chideth,  
Tender is its tone;  
None but He shall guide us;  
We are His alone.

Jesus is our Shepherd:  
For the sheep He bled;  
Every lamb is sprinkled  
With the blood He shed;  
Then on each He setteth  
His own secret sign:  
'They that have My Spirit,  
'These', saith He, 'are Mine.'

Jesus is our Shepherd:  
Guarded by His arm,  
Though the wolves may raven,  
None can do us harm;  
When we tread death's valley,  
Dark with fearful gloom,  
We will fear no evil,  
Victors o'er the tomb.

Church Hymnary 552

-Hugh Stowell-

DEACON CHEE AH CHAI of Sembawang Church flew this morning to Chicago for three months training in his job with a US firm. En route he will worship at Miss Char's home church in Honolulu.  
MT. CARMEL WEEKLY. Thanks for your new issues and the news items.

Edited by T. Tow, 9A Gilstead Road, S'pore. 11., Tel: 513676.



THE LAW GIVEN, NOT TO CONFINE THE ANCIENT PEOPLE TO ITSELF, BUT TO ENCOURAGE THEIR HOPE OF SALVATION IN CHRIST, TILL THE TIME OF HIS COMING

(From Calvin's Institutes Bk. II, Ch. VII, Abridged by T. Tow)

13. Some being unable to discern this distinction explode Moses altogether, and discard the two tables of the law because they consider it improper for Christians to adhere to a doctrine which contains the administration of death. But Moses teaches otherwise. While the law administers death to the sinner, it has an excellent use for saints, "because it is your life" (Deut. 32:46,47) and they are to command even their children to observe it. The law is immutable and perpetual and is suitable for all ages even to the end of the world. The law shows the children of God a goal, to aim at which, during our whole lives, would be equally conducive to our interest and consistent with our duty.

14. Yet there are some who in order to express their liberation from the curse of the law say that the law is abrogated to the faithful. Such an abrogation is clearly taught by Paul, but let us accurately distinguish what is abrogated in the law and what still remains in force. When the Lord declares that He came "not to destroy the law, but to fulfil it", He sufficiently proves that His advent would detract nothing from the observance of the law. The doctrine of the law remains, therefore, through Christ, inviolable, which by tuition, admonition, reproof, and correction, forms and prepares us for every good work.

15. The assertions of Paul respecting the abrogation of the law evidently relate, not to the instruction itself, but to the power of binding the conscience.

Christ, in order to redeem us from the curse of the law that binds our conscience was made "a curse for us". Christ was "made under the law" to redeem them that were under the law" (Gal. 3:13) "that we might receive the adoption of sons" (Gal 4:4,5). What is this? That we might not be oppressed with a perpetual servitude which would keep our consciences in continual distress with the dread of death. At the same time this truth remains that the law sustains no diminution of its authority, but ought always to receive from us the same veneration and obedience.

16. The case of ceremonies which have been abrogated, not as to their effect, but only to their use, is very different. Their having been abolished by the advent of Christ is so far from derogating from their sanctity, that it rather recommends and renders it more illustrious.

Since the ceremonies were of the body of which we have in Christ, their discontinuance gives us a better knowledge of their great utility before the advent of Christ, who abolishing the observance of them confirmed their virtue and efficacy in His death. For this reason, at the death of Christ, "the veil of the temple was rent in twain from the top to the bottom" (Mat. 27:51), because according to the author of the Epistle to the Hebrews, the living and express image of the heavenly blessings, which before had been only sketched in obscure lineaments was clearly revealed.

17. The reasoning of Paul is attended with more difficulty: "And you, being dead in your sins, and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:13,14). Some commentators on this passage regard it as referring to the moral law and some to the ceremonies, quoting Eph. 2:14,15.

I have discovered the genuine meaning of the difficult expression the "handwriting that was against us" which Augustine somewhere very truly asserts and which he has even borrowed from the positive expression of an Apostle (Heb. 10:3-14). In the Jewish ceremonies there was rather a confession of sins than an expiation of them. In offering sacrifices they confess themselves worthy of death. What were their purifications but confessions that they were themselves impure? Thus the handwriting both of their sin and of their impurity was frequently renewed by them. But that confession afforded no deliverance. For which reason the Apostle says that the death of Christ effected "the redemption of the transgressions that were under the first testament" (Heb. 9:15). The Apostle justly denominates the ceremonies "a handwriting against those who observe them", because by them they publicly attested their condemnation and impurity.

We find then that the ceremonies considered by themselves, are beautifully and appositely called a "handwriting that was against" the salvation of men, because they were solemn instruments testifying their guilt. When the false Apostles wished to bring the Church back to the observance of them, the Apostle deeply investigated their signification and very justly admonished the Colossians into which circumstances they would relapse, if they should permit themselves to be thus enslaved by them. For they would at the same time be deprived of the benefit of Christ, since by the external expiation that He has once effected, He has abolished those daily observances which could only attest their sins, but could never cancel them.

### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Mrs. Ivy Tow.  
Fri. 8 p.m. Family Worship at the home of  
Rev. & Mrs. Paauwe, Kindergarten  
Block.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tow.

Nursery Roster: 24th March Miss Hwang Mui  
Yun & Mrs. K.C. Koh; 31st March Miss Jackie  
Lim & Mrs. Heng.

Sunday Times Gospel Ad. The inaugural  
Bible quotation which is Life Church's  
motto, "Holding forth the Word of Life"  
(Phil. 2:16), was presented by the S.S.  
Superintendent. This week's "The good  
Shepherd giveth His LIFE" (John 10:11) is  
from the pastor. (So far 6 quotations  
have been received).

Prayer Meeting last Tuesday night had a  
record attendance. Don't miss this "Upper  
Room" blessing!

James Chong, Wong Lai Meng and Seah Siow  
Pang have been selected by the Polytechnic  
Christian Fellowship to go on "Mission  
Tour '74" to Rho Islands and West Malaysia.  
To contribute their trip and further promote  
missionary outreach Session has decided to  
donate 30 copies of "Pioneering in Dyak  
Borneo."

\$100 from a Lifer couple for Kulai Besar  
is gratefully acknowledged. Also \$110 in  
thanksgiving for recovery from illness  
from Lifer at Neil Road.

Read "In Memoriam" of Elder Lim Khng Seng  
in the F.E. Beacon this Lord's Day -  
Tribute by Presbytery.

LIFE CHURCH CHINESE SERVICE (dialects used  
range from Mandarin to Teochew, Hokkien and  
Cantonese) welcomes your Chinese-speaking  
spouses and relatives. Sunday School from  
3 - 4 p.m. caters to young children. A  
Y.F. is beginning to take shape.

RAWANG. Mrs. Chua Pak (Piah Sim) a founder  
member of Rawang Church went home to be  
with the Lord, Mar. 13. Funeral on Mar.  
15 was officiated by Rev. Yeo Choon Liang.

Mr. Teo Chiam Seng, a retired Pres-  
byterian preacher, takes up residence at  
Rawang from April.

CANDIDATES who have come under care of  
Presbytery are Dr. Patrick Tan, Joseph Ong  
(Life), Charlie Tan (Bethany), David Wong  
(Carmel), Peter Chua (Toa Payoh), John  
Lim and Anthony Tan (Galilee), Bobby Phee  
(Sembawang).

ATTEND EASTER SUNRISE SERVICE at MacRitchie  
Reservoir, April 14, 6.30 a.m. Speaker:  
Rev. Tai Po-fu of Taiwan. (Life Church  
cordially invites Sembawang Sunbeams to  
Breakfast under the palms and join in  
worship thereafter).

PRAY FOR THE ANNUAL CONFERENCE of the  
Singapore and Malaysia Council of Christian  
Churches at Gilstead Road, April 20. "Not  
by might, nor by power, but my Spirit,"  
saith the Lord of hosts. A Missionary Night  
to promote Indonesia missions will be held.  
For details and an ICY Gospel Tract Writing  
Contest, please see F.E. Beacon out today.  
CALVARY has installed a new office phone  
which serves also the kindergarten: 654295.

EASTER SONG SERVICE, April 13, Sat. 7.30  
p.m. "The Way Of The Cross" Rev. Philip  
Heng, plus special items by choir, His  
People and Channels for Christ. Offering  
collected will be used to support the Gospel  
Rally.

### PSALM 51

1. God be merciful to me, ..  
On Thy grace I rest my plea;  
**Plenteous** ... compassion Thou,  
Blot out my ... transgressions now;  
Wash me, make me pure within, ..  
Cleanse, O cleanse me from my sin,  
Wash me, make me pure within, ..  
Cleanse, O cleanse me from my sin.
2. I am evil, born in sin, ..  
Thou desirest truth within.  
Thou alone .. my Savior art,  
Teach Thy wisdom to my heart;  
Make me pure, Thy grace bestow,  
Wash me whiter than the snow,  
Make me pure, Thy grace bestow,  
Wash me whiter than the snow.
3. Gracious God, my heart renew,  
Make my spirit right and true;  
Cast me not away from Thee,  
Let Thy Spirit dwell in me;  
Thy salvation's joy impart. ) 2X  
Stedfast make my willing heart.)  
P.H. 102.

PRESBYTERY DECISIONS, at meeting last Lord's  
Day at Zion Bldg., include the following:

1) B-P Conference on Bible Reading and  
Family Worship on Friday 18th October 1974  
and Praise Service on 20th October 1974 on  
the occasion of the 24th Anniversary of our  
B-P movement; 2) eight young people in the  
ministry or preparing for the ministry taken  
under care by the Presbytery (For their names,  
please see separate item). 3) Mount Carmel  
B-P Church formerly associate member of B-P  
Church while as Mt. Carmel Gospel Mission,  
accepted as full member; 4) B-P Missions to  
work out a scheme of service for full-time  
missioners under BPM; 5) B-P Welfare Ser-  
vices sponsorship and responsibility for  
the projected Ling Kwang Home for the Aged  
and Ling Kwang Children's Home confirmed;  
6) Commission on Music to sponsor Galilee  
Bldg. Fund Concert.

All congregations under the Presbytery  
are reminded to send in their respective  
membership statistics (male, female and  
total) during the coming week for purposes  
of Annual Return to the Registrar of Socie-  
ties (Please ring Mr. Lo Tai Yin 884786),  
and to send in their contributions to Pres-  
bytery Treasurer, Mr. Teo See Yah c/o. 5,  
Tavistock Ave, S'pore 19 (at \$5 per month  
per 50 members or less). -QKC-

MR. VAN RIJ, member of ICCC Executive Comm-  
ittee from New Zealand, is in S'pore for  
another short visit with Mrs. Van Rij after  
their one-month stay in Jakarta. He is sol-  
iciting gifts of cattle and sheep in his  
country for rearing in our West Kalimantan  
missions.



AN EXPOSITION OF THE MORAL LAW

(From Calvin's Institutes Bk. II, Ch. VIII, Abridged by T. Tow)

1. In this introduction to an exposition of the ten precepts, it is to be noted that the internal law which has before been said to be inscribed on the hearts of all men suggests to us in some measure the same things which are to be learned from the two tables. But man, being involved in a cloud of errors, scarcely obtains from this law of nature what worship is accepted by God. Certainly he is at an immense distance from a right understanding of it. It was necessary, therefore both for our dullness and obstinacy, that the Lord gave us a written law - to declare with greater certainty what in the law of nature was too obscure.

2. Now it is easy to perceive what we are to learn from the law, namely, that God is our Creator, Father and Lord. On this account we owe Him our love and fear and an attentiveness to do His will. Righteousness and rectitude are a delight to Him but iniquity an abomination. Whatever He requires of us, and He can require nothing but what is right, we are under a natural obligation to obey.

3. Under the instruction of the law, we ought to learn two things. First, by comparing our life with the righteousness of the law we shall find we are far from acting agreeably to the will of God. Secondly, by examining our strength we shall see that it is not only unequal to the observance of the law, but a nullity. Perceiving his inability to fulfil the commands of the law and feeling nothing but despair in himself, he implores and expects assistance from another quarter.

4. Apart from conciliating a reverence for righteousness through the law the Lord has also subjoined promises and threatenings in order that our hearts might imbibe a love for Him and at the same time a hatred for iniquity. The Father allures us to the love and worship of Himself by the sweetness of His rewards. On the contrary He proclaims that unrighteousness is execrable in His sight and shall not escape with impunity. Those who keep His commandments are promised blessings of life, both now and eternal (Lev. 18:5) but the transgressors are threatened not only with present calamities but also with eternal death (Ezek. 18:4).

5. Obedience to the precepts of the law is therefore what God requires of us. Thus, after the promulgation of the law, Moses addressed the people: "Observe and hear all these words which I command thee, that it may go well with thee, and with thy children forever when thou doest that which is good and right in the sight of the Lord thy God. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish it." (Deut. 12:28,32).

Observance of the law forbids every human invention of worship or service and every contrivance some way of attaining righteousness. It is vain therefore to attempt new species of works in order to merit God's favour, whose legitimate worship consists solely in obedience. Any deviation from the law of God is an intolerable profanation of the Divine and real righteousness. Augustine observes that obedience to God is the parent and origin of all virtues.

6. Insofar as human legislators are concerned their superintendence extends only to the external conduct. Thus, if a king prohibit by an edict adultery, murder or theft, no man will be liable to the penalty of such a law who has only conceived in his mind a desire to commit adultery, murder or theft, but has not perpetrated. But God, whose eye nothing escapes, and who esteems not so much the external appearance as the purity of the heart, in the prohibition to adultery murder and theft, comprises a prohibition of lust, wrath, hatred, coveting what belongs to another, etc. Being a spiritual Legislator He addresses Himself to the soul as much as to the body. Now murder committed by the soul is wrath and hatred, theft committed by the soul is avarice and adultery committed by the soul is lust.

Although human laws also relate to designs and intentions they relate only to such designs and intentions as have been manifested in outward actions, but do not scrutinise the secret thoughts. Human laws therefore are satisfied when a man abstains from external transgressions. On the contrary Divine law being given to our minds, the proper regulation of our minds is the principal requisite to a righteous observance of it. Thus, when Paul affirms that "the law is spiritual" (Rom. 7:14) he signifies that it requires not only the obedience of the soul, the understanding and the will, but even an angelic purity, which being cleansed from all the pollution of the flesh, may savour entirely of the Spirit.

7. What we have said above is no novel interpretation of our own but after Christ. It is He who confutes the corrupt opinion of the Pharisees who teach a mere external observance by pronouncing an unchaste look at a woman to be adultery (Matt. 5:22,28). He declares them to be murderers who hate a brother. Persons who have not perceived this deeper sense of the law have pretended Christ to be giving an evangelical law which supplied the deficiencies of the law of Moses. Whence that common maxim concerning the perfection of the evangelical law, that it is far superior to the old law - a maxim in many respects very pernicious. They err who have supposed that Christ made additions

the law, whereas He only restored it to its genuine purity by clearing it from the obscurities and blemishes which it had contracted from the falsehoods and leaven of the Pharisees.

8. Every interpretation of Scripture must not be an appendix of human glosses annexed to the Divine law, but a faithful explanation of the pure and genuine sense of the legislator. The best rule of interpretation I conceive will be that the exposition be directed to the design of the precept: that in regard to every precept it should be considered for what and it was given. For example, every precept is either imperative or prohibitory. Thus, as the end of the fifth commandment is that honour be given to whom God assigns it, the substance of this precept, then, is, that it is pleasing to God that we should honour those on whom He has conferred any excellence, and that contemptuous conduct towards them is an abomination to Him. In every commandment we should first examine the subject of it. In the next place inquire the end of it, till we discover what the Legislator really declares in it to be either pleasing or displeasing to Him. Lastly we must draw an argument from the commandment to the opposite of it, in this manner:- If this please God, the contrary must displease him: if this displease Him, the contrary must please Him. If He enjoins this, He forbids the contrary. If He forbids this, He enjoins the contrary.

9. It needs no proof that an injunction of anything good is a prohibition of the opposite evil. And common sense will easily admit that the prohibition of crimes is a command to practise the contrary duties. But we require somewhat more than is commonly intended by those forms of expression. For while men generally understand the virtue which is opposite to any vice to be an abstinence from that vice, we affirm that it goes further, even to the performance of the opposite duty. Thus in "Thou shalt not kill" while the common sense of mankind will perceive nothing more than we should abstain from all acts of injury to others, I maintain that it also implies that we should do everything that we possibly can towards the preservation of life of our neighbour.

10. Because the flesh endeavours to extenuate and by specious pretexts to conceal the turpitude of sin, God has proposed by way of example that which is most atrocious and detestable, the mention of which inspires us with horror. This is to impress our minds with the greater detestation of every sin. Paradoxically this often deceives us in forming an unbalanced view of vices - if they are private we extenuate them. The Lord destroys these subterfuges when He refers the whole multitude of vices to these general heads which best represent the abominable nature of species of transgressions. For example, anger and hatred are not supposed to be such execrable crimes when mentioned under their own names. But when they are mentioned under the name of murder, we have a clearer perception how abominable they are in the view of God.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues 8 p.m. Prayer Meeting Miss Djunaidi.

8 p.m. Session Meeting

Palm Sunday 10 a.m. Rev. Tow.

4 p.m. Rev. Tow.

Nursery Roster: 31st March Miss Jackie Lim & Mrs. Heng; 7th April Miss Eleanor Chua & Miss Nancy Seah.

The New Inspiring Hymns have arrived! Any more offerings for the Hymn Books?

With the Rawang and Muar Missions Accomplished, Rev. Tow will henceforth discontinue his monthly trip.

A Seventh Offering from a Young Lifer is received for the Sunday Times gospel ad.

What is the Bible verse quoted this Lord's Day? We have in readiness 52 verses, one for each week!

Hear Mrs. Contento report on Vietnam at Life Church this Lord's Day. Mrs. Contento who speaks fluent Mandarin also preaches at the Mandarin-Tecochew Service, 4 p.m.

Mr. Roy Lim (Lifer in U.S.) wife and two children will return via the Philippines about June 1 for a visit.

MISS ADELINE CHAR'S temporary address is: c/o Rev. J. Seitiawan, Jl. Raya Arjuno 31, Surabaya, Indonesia.

MR. SU SENG HOON, 72, father of Dr. Hong Zee and Mrs. Ang Beng Chong, was baptised at his home, 30 Ayer Rajah Ave, Mar. 28, 1974, Rev. Tow officiating.

#### SINGAPORE B-P CHURCH MEMBERSHIP STATISTICS, as submitted to the Registrar of Societies yesterday in our Annual Returns:-

Church	Male	Female	Total
1. Life	186	224	410
2. Zion	137	136	273
3. Faith	63	93	156
4. Galilee	84	90	174
5. Sembawang	25	27	52
6. Calvary	19	27	46
7. Toa Payoh (English)	16	20	36
8. Toa Payoh (Chinese)	10	15	25
9. Mount Carmel	57	66	123
10. Jurong	4	8	12
11. Bethany	9	15	24
12. Pulau Tekong	10	20	30
13. Life (Mandarin)	15	25	40
	635	766	1401

(In Malaysia: Kelapa Sawit 40; Kulai Besar 10; Rawang 100).

Attend Easter Sunrise Service at MacRitchie Reservoir, Lord's Day, April 14, 6.30 a.m. Rev. Tai Po-fu of Taiwan is the Lord's messenger.

REV. TORREY SHIH of New York (former pastor of Jubilee Church) will be speaking in Singapore Churches from April 10-18 and at the Easter Sunrise Service to be held at Singapore Bible College.



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11. In the third place let us consider what is intended by the division of the Divine law into two tables. We see clearly that God has divided His law into two parts, the first part assigned to the duties of religion, particularly worship of His majesty. The second part He has assigned to the duties of charity which respect men. The first part is the foundation of the second, for if the worship of God is destroyed all the other branches of righteousness will fall and scatter.

It is vain to boast of righteousness without religion. Religion is not only the head of righteousness, but the very soul of it. Without the fear of God men preserve no equity or love among themselves. We therefore call the worship of God the foundation of righteousness, the source and soul of righteousness. Our Lord summarily comprised the whole law in two principal points -- that we love God with all our heart, with all our soul and with all our strength, and that we love our neighbour as ourselves. (Mat. 22:37-40; Luke 10:27). Of the two parts in which he comprehends the whole law, we see how He directs one towards God, and assigns the other to men.

12. Although the whole is contained in these two principal points, God has been pleased to declare them more diffusely and explicitly in ten commandments.

While there is no controversy over the law's division into ten, the question is not concerning the number of the precepts but concerning the manner of dividing them. Those who divide them so as to assign three to the first table and leave the remaining seven to the second expunge from the number the precept concerning images, or at least conceal it under the first. In order to make up the number they improperly divide the tenth into two. This method was unknown in purer ages. Others reckon four in the first table, but the first commandment they consider as a simple promise, without a precept. I regard what they make the first precept to be a preface to the whole law. This is followed by the precepts four belonging to the first table and six to the second. This division was mentioned by Origen as if it were universally received and by Augustine. Augustine, in another passage, expresses his approbation for the former three and seven division for a most **trinal** reason, that if the first table be digested into three precepts the **trinal** number will be a more conspicuous exhibition of the Trinity. Josephus, according to the common opinion of his time, assigns five precepts to each table. This is repugnant to reason because it confounds the distinction between religion and charity and is also **refuted** by our Lord who in Matthew places the precept concerning honour to parents in the second table.

The First Commandment

I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me.

13. Whether you make the first sentence a part of the first commandment, or read it separately, is of no matter to me, provided you allow it to be a preface to the whole law. The first object of attention in making laws is to guard against their being derogated by contempt. Therefore God provides that the majesty of the law may never fall into contempt. To sanction it He uses a three-fold argument. He asserts His authority, exhibits His grace, and reminds the Israelites of His favour. The name Lord or Jehovah designates His authority and legitimate domain.

14. After having shown that He has a right to command, that He may not appear to constrain us by necessity alone, He sweetly allures us by pronouncing Himself the God of the Church. This expression implies the mutual relation contained in the promise, "I will be their God, and they shall be my people" (Jer. 31:33). The design of this favour is remarked in various places in the law, such as, "He chooseth us," says Moses, "to be a peculiar people unto Himself, a holy people to keep His commandments" (Deut. 7:6; 14:2; 26:18).

15. Next follows a recital of His kindness in proportion to the detestable guilt of ingratitude even among men. God reminds them they were liberated from a miserable slavery in order that they might serve the author of their liberty with promptitude of reverence and obedience. To retain us in the true and exclusive worship of Himself, He distinguishes Him by certain epithets by which He discriminates Himself from all idols. Now, the servitude of Israel in Egypt was a type of the spiritual captivity in which we are all detained till our celestial Deliverer extricates us by the power of His arm and introduces us into the kingdom of liberty. Every man, I say, ought to welcome the Legislator, to observe whose command he is taught that he is particularly chosen, from Whose benignity he expects an abundance of temporal blessings and a life of immortality and glory.

16. Having firmly established the authority of His law He publishes His first commandment "that we should have no other gods before Him". God chooses to have the sole preeminence and to enjoy undiminished His authority among His people. To produce this He enjoins us to keep at a distance from all impiety and superstition by which

should obscure the glory of His Deity.

Our duty towards God may be classed under four heads - adoration, trust, invocation and thanksgiving. Adoration is the reverence and worship which He receives from us who have submitted to His majesty. Trust is a secure dependence on Him arising from a knowledge of His perfections. Invocation is the application of our minds under every pressure of necessity, resorting to His fidelity, faithfulness and assistance as our only defence. Thanksgiving is gratitude which ascribes to Him the praise of all blessings.

The following clause, "before me," aggravates the atrociousness of the offence. The sin of presumption rises to the highest degree of impiety when man imagines that he can elude the observation of God in his acts of rebellion. God on the contrary proclaims that whatever we do is present in His view.

#### The Second Commandment

Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them.

In this commandment He reveals His nature and the kind of worship with which He is to be honoured. He forbids superstitious rites. He calls us off from carnal observances to spiritual worship which He has instituted. The grossest transgression is external idolatry.

This precept consists of two parts. The first restrains us from licentiously daring to make God the subject of our senses or to represent Him under any visible form. The second prohibits us from paying religious adoration to any images. By those things which are in heaven he means the sun, moon and stars and perhaps birds (Deut. 4:17). 18. The penal sanction which is annexed arouses us from our lethargy. He thus threatens:

For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto third and fourth generation of them that hate Me, and showing mercy unto thousands of them that love Me, and keep my commandments.

The Hebrew word El which is here used for God is expressive of strength. In the second place He calls Himself "a jealous God", i.e., He can bear no rival. Thirdly He declares He will punish those who transfer His glory and majesty to creatures or graven images to the fourth generation, i.e., those who shall imitate the impiety of parents.

The word "jealous" hints at the character of God towards us as a husband, a figure He often uses in regard to his sacred relationship with the Church, which relationship must be maintained by mutual fidelity. To turn from God to idols is to commit spiritual adultery. (to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.  
Thurs. No Eschatology Class (Rev. Tow at Tampoi Service, 7.30 p.m.)  
Fri. 8 p.m. Good Friday Service (Chinese Service at FEBC Hall).  
Sat. 7.30 p.m. Life Church Y.F. Easter Song Service.  
Lord's Day 6.30 a.m. Sunrise Service at MacRitchie  
8.00 a.m. Breakfast under the royal palms (Galileans cordially invited).  
10 a.m. Easter Baptismal Service  
4 p.m. Chinese Service.  
(This Easter's Offerings will be used "for the faith of Gospel" (Phil. 1:27) in Indonesia).  
Nursery Roster: 7th April, Miss Eleanor Chua & Miss Nancy Seah; 14th April, Miss Irene Tan & Miss Chng Swee Kheng.  
5 More offerings for Gospel ads in Sun. Times are received, also \$75 for Inspiring Hymns.  
New Address: Deacon & Mrs. Yee Keong Hui, 176C, Whampoa Drive, Blk. 101, S'pore, 12.  
Wedding Bells! The holy matrimony between Mr. Christopher Tan and Miss Koh Poh Lin will be solemnised in Church on Sat., April 27, 2.30 p.m. Rev. Tow officiating.  
Congratulations to Mr. & Mrs. Carl Dauber (Lily Tow) for the gift of a son, Jeremy Ryan, on Mar. 16, 1974. (Thankoffering to FEBC gratefully received).  
EASTER GREETINGS from Tow Siang Kwang, Swee Euan Hoe and Tan Wai Choon in USA cordially appreciated!

#### ICY-SM MEETINGS

The SMCCC Executive Committee has called a meeting of representatives of young adult groups Wed. April 10, at FEBC Hall, Gilstead Road to discuss the holding of an ICY Bible Camp early December this year. Besides the official representatives, all FEBC students and other young people are also welcome as observers.

A general meeting of the ICY-SM will be held in conjunction with the SMCCC 18th Annual Conference on Saturday, April, 20 at Life & Galilee B-P Churches, 3.00 to 9.00 p.m. -KC-

F.E.B.C. To facilitate students sailing with the Logos, final exams will commence May 13 and end Tues. 21.

GOSPEL TRACTS in English, Chinese and Hindi, printed in USA, are available from Life Church pastor.

NEED A FREE HOUSE TO STAY and plenty of land to develop? Location: 12½ miles Jurong Road. Phone 50617 or 884786.

Come to EASTER SONG SERVICE NIGHT at Life Church, Sat. Apr. 13, 7.30 p.m., Rev. Philp Heng preaching. Special Songs by Young People.

#### Attend

EASTER SUNRISE SERVICE

MacRitchie Reservoir

Apr. 14, 1974, 6.30 a.m.

HE IS RISEN!



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19. It seems the threat to "visit the iniquity of the fathers upon the children to the third and fourth generation" is inconsistent with the declaration that "the son shall not bear the iniquity of the father" (Ezek. 18:20). A proper explanation of the threat is that there is a curse of the Lord that righteously rests not only on the offender but also on his whole family.

20. First let us inquire whether such punishment be inconsistent with Divine justice. The whole nature of man being worthy of condemnation, we know that destruction awaits those who are not favoured with His grace. At any rate, they perish through their own sins and not through the unjust hatred of God. Now, when God removes His grace from the family of the impious, the very circumstance of children blinded and abandoned by Him being found treading in the footsteps of their fathers is an instance of their bearing the curse in consequence of the crimes of their parent. But their being the subjects of temporal miseries and finally of eternal perdition are punishments from the righteous judgment of God, not for the sins of others, but of themselves.

21. On the other hand God promises to extend His mercy to a thousand generations. Solomon, in allusion to this, says that "the children of the just man are blessed after him" (Prov. 20:7). This is not only as the effect of a religious education but also from the blessing promised in the covenant. This is a source of particular consolation to the faithful and a proof of His perpetual favour to His worshippers.

The Third Commandment

22. Thou shalt not take the name of the Lord thy God in vain.

The end of this precept is that the Lord will have the majesty of His name to be held inviolably sacred by us. We must not think or speak anything concerning God and His mysteries but with the greatest reverence. We ought carefully to observe three things in what we think or say: First, exalt the magnificence of His name. Secondly, we should honour His Word and adorable mysteries and refrain from abusing them. Lastly, we should not injure His works by obloquy or detraction, but rather celebrate them with praise of His wisdom, justice and goodness. By such reverential attitudes and expressions His name is "sanctified". But an oath, such as is uttered in necromancy, in horrible imprecations and unlawful exorcisms, is the thing principally contemplated in the command as the most detestable instance of the abuse of the Divine name. This commandment that commands reverence for His name relates primarily to worship.

23. What is called an oath consists in calling upon God to witness, to confirm the truth of any declaration we make. Execrations being manifestly insulting to God are unworthy of being classed among oaths. An oath when rightly taken is a species of Divine worship, as Isaiah declares concerning the Assyrians and Egyptians that they shall "swear to the Lord of hosts" (Isa. 19:18; 65:16). Jeremiah says, "If they will learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal, then they shall be built in the midst of my people" (Jer. 12:16).

We resort to oath-taking where human testimonies are wanting, particularly when anything is to be affirmed, which is hidden in the conscience. In oaths we call on the Lord to bear witness for us, Him who is truth itself, eternal and immutable not only as a witness of the truth but also as only defender of it, who brings to light things that are concealed.

24. Since we should reverence His name in oaths, we ought to use so much the more caution, lest they bring contempt upon it. Perjury committed in His name is called profanation (Lev. 19:12). When perjury is committed, God's truth is despoiled and He is made an abettor of falsehood.

Forms of oaths used in Scripture are "The Lord liveth" (I Sam. 14:45); "I call God for a record upon my soul" (II Cor. 1:23). These imply that we cannot invoke God to be a witness to our declarations without imprecating His vengeance upon us if we be guilty of perjury.

25. The name of God is rendered contemptible when it is used in unnecessarily swearing even to what is true. This is another form of taking His name in vain. Swearing cannot be performed except from necessity. The crime of capricious swearing is carried on to a great extent today in trifling conversations.

This commandment is violated in another way. If in our oaths we substitute the servants of God in the place of God Himself, we are guilty of transferring to them the glory due to the Deity. Nor is it without reason that a special prohibition interdicts us from swearing by any strange gods (Exod. 23:13).

26. The Anabaptists condemn all oaths without exception quoting Christ (Matt. 5:34). But by this mode of reason they set Christ in opposition to the Father!

But Christ's design in his statement on oaths is not to relax or restrict the law, but to reduce it to its true and genuine meaning which had been corrupted by

the false comments of the scribes and Pharisees. Christ did not absolutely condemn all oaths, but only those which transgress the law. These were their customary perjuries and all superfluous oaths. But the oaths which are sanctioned in the law He leaves without objection. James' teaching on oaths is the same as Christ's inasmuch as he uses the language of Christ (Jas. 5:12).

27. Christ Himself hesitated not to use oaths whenever occasion required. So did the Apostles after His example, including Paul.

Some people allow public oaths as required by a magistrate or used by princes in ratifying treaties or by subjects when they swear allegiance to their princes (Heb. 6:16). As to private oaths which they do not permit, it would be dangerous to condemn them which are taken of out necessity with reverence. If it is lawful for private persons to appeal to God as a judge (in public oaths) much more must it be allowable to invoke him as a witness. Your brother will accuse you of perfidy. You endeavour to exculpate yourself. He will not permit himself by any means to be satisfied. If your reputation is endangered by his obstinate malignity, you may without offence appeal to the judgment of God that in His own time He will manifest your innocence. Examples of private oaths are found in Gen. 21:24; 26:31; 31:53; Ruth 3:13; I Ki. 18:10.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Fri. 8 p.m. Family Worship at the home of Mr. & Mrs. Roland Wong, Blk: 104, 134-J, C'wealth Cr. S. 3.

Sat. 3 p.m. SMCCC and ICYSM.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Samuel Huang.

Nursery Roster: 14th April, Miss Irene Tan & Miss Chng Swee Kheng; 21st April, Lee Peck Hong & Miss Lorena Tan.

Sunday Times Gospel Ad. Last Lord's Day's was inadvertently left out by the Advertising Management, with apology. What's the verse today?

This Lord's Day's Easter Flowers are offered by Lily and Leah in loving memory of the sudden home-going of their mother Mrs. Nancy Tow, and sister Le Anne, at the foot of Cameron Highlands, Easter Monday, 1965.

Lost in Church: A Black-leather Collins Bible belonging to Mrs. Eio Eng Hua. Kindly return.

Easter Baptisms: 1)Fam Chuay Ying, student; 2)Leong Choy Wai; 3)Lim Mei Ying, Veronica; 4)Ho Kah Leong, National Serviceman; 5)Teo Hwee Meng, student; 6)Tang Kok Leong, student; 7)Jerry Tuan, student; 8)Ng Kim Neo, student; 9)Wee Chin Kam, student; 10)Koh Poh Lin, Bank Manageress; 11)Teo Lay Kheng, Student Nurse; 12)Judy Lee Wai Lin, Clerk-Typist; 13)Irene Chan, Manageress; 14)Tan Yew Chee, Doctor; 15) Lee Mee Wah, Gracia, Clerk; 16)Eileen Seow Nyuk Choo, Clerk; 17)Ron Loh Kok Keong, Engineering Draftsman; 18)Lou Tow Yong, student; 19)Jack Ee Heng Poh, student; 20)Lim Geok Mui, student; 21)Raymond Phua, Doctor; 22)Sally Lim, student; 23)Yeo Ser Lay, student; 24)David Tuan, student; 25)Tony Wee Kim Leng, student; 26)Lee Chee Seng, student; Re-affirmation of Faith:

1)Elgin Tay, student; 2)Cecilia Seah Sai Ngoh, student; 3)Lim Ian Chung, clerk;

Infant: Grace Wong Yuen Khuan, d/o Mr. & Mrs. Roland Wong. Transfer: Jennifer Ho.

LIFE CHURCH CHINESE SERVICE EASTER BAPTISMS: 1)Ang Kah Keng; 2)Yeo Siow Hua

(Mrs. Ang); 3) Ang Siok Pin, Vivien.

(Mr. & Mrs. Ang are parents of Richard Ang of Mt. Carmel).

#### ICY-SM MEETINGS

About 20 representatives from 7 YFs including some FEBC students were present at the ICY-SM meeting held April, 10, at FEBC to discuss re-activating this youth section of the SMCCC and holding a Training Camp early December this year. Five representatives of the SMCCC were present to meet the young people and clarify the aims and objects of the ICY. The ICY-SM constitution was also re-studied.

A general meeting of the ICY will be held during the SMCCC 18th Annual Conference to be held at Life and Galilee B-P Churches Sat. April, 20, 3 p.m. Will each youth group name its voting delegates at the ratio of one to every 5 members and

inform Mr. Paul Yap the pro-tem Sec. (Tel: 630423). Welcome observers!

SMCCC 18th Annual Conference & MISSIONARY

NIGHT: The S'pore & Malaysia Council of Christian Churches holds its 18th Annual Conference Sat. April, 20, 3.00 p.m. All B-P Churches are requested to send delegates at the ratio of one to every 100 members or less. Other groups, including the Evangelistic League, FEBC, Chin Lien, Malaysia Mission of Kaimuki Community Church, YFs, AFs or LF, may send two voting delegates each. A buffet dinner will be provided at 6.30 p.m. for all delegates and observers.

At 8 p.m., a MISSIONARY NIGHT will be held to promote missionary advance to Indonesia. Rev. Tai Po-fu of Taiwan will speak and Rev. K.C. Quek will show colour slides relative to missions in Indonesia. All welcome. -OKC-

SAY MIA TNG (Life Church, Prinsep St.) is holding a ground-breaking service on the Lord's Day, Apr. 21, 3 p.m. for the re-building of a four-storey complex, Elder Tow Keng Hee "chankolling". Readers of Say Mia Tng stock who wish to have a part in the re-building of God's House at Prinsep St. may give through Revs. Quek, and Tow or Elder Tow Siang Hwa.

A. F. C. ANNUAL CAMP at Holiday House, Ponggol, May 3-6, 1974, is open to all servicemen whether in active service or in reserve. Phone Maj. Patrick Tan, 513069 (closing date, April, 20).

B-P ANNUAL CONFERENCE. Each Church is requested to send 2 representatives to sit with Organising Com. meeting at 64 Andrew Rd. May 12, 8 p.m.



AN EXPOSITION OF THE MORAL LAW

(From Calvin's Institutes Bk. II. Ch. VIII, Abridged by T. Tow)

The Fourth Commandment

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, etc.

28. The end of this precept is, that being dead to our own works we should meditate on the kingdom of God, and in order to such meditation have recourse to the means which He has appointed.

This commandment has an aspect distinct from the others whereby early Christian writers had called it a shadowy commandment. This is because it contains the external observance of the day which was abolished with the rest of the types at the advent of Christ. There is much truth in this observation, but it reaches only half of the subject.

There are three causes on which I have observed this commandment to rest. First it was the design of the heavenly Lawgiver under the rest of the seventh day to give to Israel a figure of the spiritual rest. Secondly that there should be a stated day on which they might assemble to hear the law and perform the ceremonies and meditate on His works. This holy exercise was to work piety within them. Thirdly, it was His design to give servants a day of rest, that they might enjoy some remission from their labour.

29. We are taught in many places that the adumbration of the spiritual rest was the principal design of the sabbath. Thus when the sabbath was violated, neglected or profaned (Jer. 17:21; 22, 27; Isa. 56:2) the Prophets complained as though religion was totally subverted. On the other hand the observance of the sabbath was noticed with special commendation. The sabbath was highly esteemed again by the Levites, as recorded by Nehemiah, "Thou madest known unto our fathers thy holy sabbath, and commandest them precepts, statutes and laws, by the hand of Moses." (Neh. 9:14). Indeed, we see the singular estimation in which it is held above all commandments of the law, (Exod. 31:13,14,16,17) that the sabbath was a sign given by which the Israelites might know that God was their sanctifier (Ezek. 20:12). If our sanctification consists in the mortification of our own will, there is a very natural analogy between the external sign and the internal thing that it represents. We must rest altogether that having God operating within us, we may enjoy rest in Him, as we are also taught by the Apostle (Heb. 4:9).

30. This perpetual rest was represented to the Jews by the observance of one day in seven. This was patterned after the rest of the Creator that it might be more religiously kept. If one inquire after the significance of the septenary number it is probable that in Scripture it is the number of perfection, and thereby selected to denote perpetual duration.

Another conjecture respecting this number is that the sabbath would never be completed until arrival of the last day. For in it we begin that blessed rest, in which we make new advances from day to day. But because we are still engaged in a perpetual warfare with the flesh, it will not be consummated before the completion of Isaiah's prediction, "It shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me saith the Lord" (Isa. 66:23) that is when God shall be "all in all" (I Cor. 15:28). The Lord had given His people in the seventh day the future perfection of His sabbath in the last day that by a continual meditation on the sabbath during their whole life, they might be aspiring towards perfection.

31. It is of little importance whether my observation on the number be approved or not, provided we retain the mystery which is principally exhibited of a perpetual rest from our works. To impress this truth on the Jews the Prophets reminded the Jews that a mere cessation from manual labour on the sabbath was not enough. Isaiah said, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord" (Isa. 58:13,14).

But all that it contained of a ceremonial nature was abolished by the advent of Christ. For He is the truth at whose presence all figures disappear. Christ is the fulfilment of the sabbath. Therefore the Apostle says in another place, "The sabbath was a shadow of things to come; but the body is of Christ" (Col. 2:16,17); that is the real substance of truth. This is contained not in one day, but in the whole course of our life, till being wholly dead to ourselves, we be filled with the life of God. Christians should therefore depart from all superstitious observance of days.

32. As the two latter causes should not be numbered among the ancient shadows but are equally suitable for all ages - though the sabbath is abrogated, yet it is customary still among us to be assembled on stated days and also to allow our servants a remission from their labour. The principle, of assembling for worship and hearing God's word and the principle of giving rest to servants, yea, even oxen and asses

(Exod. 23:12) are applicable as much on the Jews as upon the Church. To some who ask why we do not assemble everyday that all distinction of days may be removed, I wish sincerely this were practised. Since the infirmity of many persons will not admit of daily assemblies, why should we not just keep to the rule God has imposed on us?

33. In the present age some unquiet spirits have been raising noisy contentions respecting the Lord's day. They complain that Christians are tinctured with Judaism because they retain any observance of days. But I reply that the Lord's day is not observed by us upon the principles of Judaism. For we celebrate it not with scrupulous rigour, but only use it as a remedy necessary to the preservation of order in the Church. Some who quote Paul to teach that Christians are not to be judged in the observance of it (Col. 2:16,17; Gal. 4:10,11; Rom. 14:5) misunderstand the Apostle. In these passages he is speaking against the superstitious keeping of days under an old order now abolished by the advent of Christ. For in the churches which He founded the sabbath was retained for regular worship. He prescribes the same day to the Corinthians for making collections for the relief of the brethren in Jerusalem. The Jewish sabbath day was substituted by the Lord's day in the Christian Church.

34. The reason why the ancients substituted what we call the Lord's day in the room of the sabbath is this: Since the resurrection of the Lord is the consummation of that true rest which was adumbrated by the ancient sabbath, the same day which put an end to the shadows admonishes Christians not to adhere to a shadowy ceremony. Yet, I do not lay so much stress on the septenary number that I would oblige the Church to an invariable adherence to it. Nor will I condemn those churches which have other solemn days for their assemblies, provided they keep away from superstition.

Let us sum up the teaching on the fourth commandment as follows. As the truth was delivered to the Jews under a figure, so it is given to us without any shadows. First, it is given in order that during our whole life we should meditate on a perpetual rest from our works that the Lord may operate within us by His Spirit. Secondly that every man, whenever in leisure, should diligently exercise himself in private pious reflection on the works of God and that we should observe the legitimate order of the Church appointed for worship and hearing of the Word. Thirdly that we should not unkindly oppress those who are subject to us.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Sat. 2.30 p.m. Tan - Koh Wedding.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tai Po-fu.

Nursery Roster: 21st April - Miss Lee Peck Hong & Miss Lorena Tan; 28th April - Mrs. Constance Tan & Mrs. K.C. Tan.

Good Friday and Easter Offerings: \$1,600+.

Addendum. The 27th adult baptised last week, whose name was inadvertently left out in this column, is Siow Chai Seng.

For Life Church Chinese Service, Lim Seow Boon, s/o Mr. Lim Lai Song (born July 13, 1973) was baptised Easter Day by Rev. Tow.

EASTER SUNRISE SERVICE under the auspices of the Singapore-Malaysia Council of Christian Churches was attended by a crowd of 700. The Message by Rev. Tai Po-fu blessed many hearts. The offerings for Indonesia total \$780.60.

TOA PAYOH (ENGLISH). Baptised last Lord's Day by Rev. Paauwe were 3 adults and 2 infants.

F.E.B.C. was privileged to have as chapel speaker last week Mr. Liu Yih Ling, author of "John Sung" in Chinese and editor of "Cosmic Light", 845, The Alameda, Berkeley, Calif., 94707.

KELAPA SAWIT. First drawings by Miss Tay Siew Mui of new Kelapa Sawit Bible-Presbyterian Church with parsonage and two kindergarten classrooms are beautifully finished and displayed at Gilstead Rd. The built up area in sq. ft. is made up of church 2768; classrooms 1,440; parsonage 912; toilets 198; covered area 600. Total 5,918 sq. ft.

RIAU ISLANDS Mr. & Mrs. Linus of Tanjong Pinang, son-in-law and daughter of Rev. Tan Peng Kun, are fraternal delegates

from Riau to the SMCCC Conference meeting at Gilstead Rd. today. They come with requests to open gospel stations at Gesek, inland village from Tanjong Pinang and at Sinkep Island.

#### HIS EYE IS ON THE SPARROW

1. Why should I feel discouraged,  
Why should the shadows come,  
Why should my heart be lonely  
And long for heav'n and home,  
When Jesus is my portion?  
My constant friend is he:  
His eye is on the sparrow,  
And I know he watches me;  
His eye is on the sparrow,  
And I know he watches me.
2. "Let not your heart be troubled,"  
His tender word I hear,  
And resting on his goodness,  
I lose my doubt and fear;  
Tho' by the path he leadeth  
But one step I may see:  
His eye is on the sparrow,  
And I know he watches me;  
His eye is on the sparrow,  
And I know he watches me.
3. Whenever I am tempted,  
Whenever clouds arise,  
When sorrows give place to sighing,  
When hope within me dies,  
I draw the closer to him,  
From care he sets me free;  
His eye is on the sparrow,  
And I know he cares for me;  
His eye is on the sparrow,  
And I know he cares for me.

T.H. 725.

Edited by T. Tow, 9, Gilstead Road, (11)

Tel: 513676



AN EXPOSITION OF THE MORAL LAW

(From Calvin's Institutes Bk. II, Ch. VIII, Abridged by T. Tow)

The Fifth Commandment

Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

35. The end of this precept is, that since the Lord God desires the preservation of the order He has appointed, the degrees of preeminence fixed by Him ought to be inviolably preserved. We should therefore reverence them whom God has exalted to any authority over us and render them obedience.

To those to whom He gives any preeminence He communicates His own authority for the preservation of that preeminence. We ought to recognise in a father something Divine for he bears one of the titles of the Deity, while our prince, or our Lord, enjoys an honour somewhat similar to that which is given to God.

36. It makes no difference whether those whom God has appointed over us are worthy of the honour or not. He has particularly enjoined reverence to our parents who have brought us into this life which nature itself ought to teach us. Those who violate parental authority by contempt or rebellion are not men but monsters, worthy to be put to death (Exod. 21:17). This commandment requires not only reverence and obedience to our parents but also gratitude (Exod. 21:17; Deut 21:18-21; Matt. 15:4-6) and whenever Paul mentions this commandment, he explains it as a requisition of obedience (Eph. 6:1; Col. 3:20).

37. Paul calls this commandment the first with promise to stimulate our attention. Now, the true explanation of this promise is that the Lord spoke particularly to the Israelites concerning the land which he had promised them as an inheritance. If the possession of that land was a pledge of the Divine goodness, we need not wonder if it was the Lord's will to manifest His favour by bestowing length of life in order to prolong the enjoyment of the blessing conferred by Him. Such a blessing belongs likewise to us inasmuch as the whole earth is blessed to the faithful.

38. When the Lord promises the blessing of the present life to those children who honour their parents, he at the same time implies a curse over the disobedient and perverse. To see that this curse on the disobedient was executed He pronounces them in His law to be liable to the sentence of death. If they escape the death sentence He punishes them in some other way. We see that great numbers of disobedient children fall in battles and in private quarrels or in unusual ways. Those who live to an extreme age are however deprived of His blessing and only languish in misery and are reserved to greater punishments hereafter.

Obedience to parents, however, must be "in the Lord". Therefore if our parents instigate us to any transgression of the law, we must justly consider them not our parents, but strangers. The same observation is applicable to princes and superiors of every description.

The Sixth Commandment

Thou shalt not kill.

39. The end of this precept is that since God has connected mankind together in a kind of unity every man ought to consider himself as charged with the safety of all. All violence and every kind of mischief which may injure the body of your neighbour are forbidden. The same against the soul is also forbidden. Mental homicide is prohibited. Though it is the hand that accomplishes the act, it is conceived first by the mind under the influence of anger and hatred. "Whosoever hateth his brother is a murderer" (I J. 3:15). "Whosoever is angry with his brother without a cause shall be in danger of judgment" (Matt. 5:22).

40. The Scripture states two reasons on which this precept is founded. First, man is the image of God. Second, he is our own flesh. These two characters which are inseparable from the nature of man, God requires us to consider as motives to our exertions for his security. That person is not innocent of the crime of murder who has merely restrained himself from the effusion of blood. If you perpetrate in your mind anything inimical to the safety of another you stand guilty of murder.

The Seventh Commandment

Thou shalt not commit adultery.

41. The end of this precept is that because God loves chastity and purity, we ought to depart from all uncleanness, any carnal impurity or libidinous intemperance. To this prohibition corresponds the affirmative injunction that every part of our lives ought to be regulated by chastity and continence. But He expressly forbids adultery to which all incontinence tends.

Marriage which God instituted for mankind is the only bond in which there can be any cohabitation between male and female. Outside this bond such cohabitation is accursed.

42. Since violence of the passions consequent upon the fall have rendered union of the sexes doubly necessary, except to those whom God has exempted by special grace, let those who cannot contain themselves marry.

Our Lord mentions a certain class of men who "have made themselves eunuchs for the kingdom of heaven's sake" (Matt. 19:12) who are of a few in the whole body of the Church. These are they who remain single that they might devote their attention to the affairs of God's kingdom.

43. Therefore celibacy is a special grace which the Lord confers only on particular persons. Let no one rashly despise marriage as a thing unnecessary to him. Paul counsels, "To avoid fornication, let every man have his own wife, and let every woman have her own husband". Again: "If they cannot contain, let them marry" (II Cor. 7:2,9).

44. Marriage must not be contaminated by ~~lewd~~ intemperance. Every man should observe sobriety to his wife and every wife reciprocally towards her husband. Ambrose calls those who in their conjugal intercourse have no regard to modesty the adulterers of their own wives.

Considering who the Legislator of this commandment is, who desires to have the entire possession of our spirit, soul and body, let us heed his prohibition also of lasciviously ornamenting our persons, obscene gesticulations, impure expressions, insidious attacks on the chastity of others. Let not our mind internally burn with depraved concupiscence, nor let our eyes wanton into corrupt affections, our bodies be adorned for purposes of seduction, nor let our tongue with impure speeches allure our mind to similar thoughts.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Bro. Stephen Kuan.

Wed. 8 a.m. L.C.S.S. Picnic to Seletar Island.

Sat. 4 p.m. Rev. Tow at Zion Y.F.

Lord's Day 10 a.m. Rev. Tow (Lord's Supper)  
4 p.m. Rev. Tai ( " " )

Nursery Roster 28th April - Mrs. Con-

stance Tan & Mrs. K.C. Tan; 5th May -

Miss Lau Sock Eng & Miss Lau Sock Khim.

Last Week's Gospel Ad, "A Lively Hope by the Resurrection" is culled from I Pet.

1:3. This week's?

F.E.B.C. Bookings. May 1, 9 a.m. to 1 p.m.,

FES Frontiers Group Seminar. May 5 & 6;

Fairfield Y.F. overnight camp.

Wedding Bells! The holy matrimony between Mr. Ron Loh Kok Keong and Miss Eileen Seow Nyuk Choo (Church clerk) will be solemnised

Sat. May 18, 10 a.m., Rev. Tow officiating.

Rev. & Mrs. Marvin Dunn visited during the week. They will retire from service in June to Canada.

KULAI BESAR. Mr. Liew Hon Seng has vacated from the Church property. The Liewes are taking up a pastoral appointment in Miri, Sarawak, in May. (Rev. & Mrs. Paauwe who are visiting Batu Pahat May 1 will inspect the vacated premises en route).

SMCCC 18th ANNUAL CONFERENCE & ICY-SM Gen. Meeting held last Sat. are fully reported in the FEB and Malaysia Christian out today. Read Call to Indonesia, Call to Youth, Rev. Tow's message on "Separation, Acceptation and Cooperation" Rev. Paauwe's message to

ICY, the newly-elected SMCCC Ex. Com. with Rev. Tow as president and ICY Ex. Com. with Mr. Lim Jui Kai as president.

Singapore will assist the newly-organised Indonesia CCC in holding their first national conference in Jakarta, July 29 - Aug 2, 1974. Rev. K.C. Quek is due to leave for Jakarta on May 9 via Tanjong Pinang to help prepare the conference. Prayers earnestly requested.

FAITH CHURCH conducts Radio Singapore's "Voice of the Kingdom of Heaven" worship service next Lord's Day, May 5, 3.30 p.m.

REV. TAI PO-FU will be speaker at Faith Church "Missions Month" Gospel Meetings, June 4 - 7, Tues to Fri.

A VALUABLE GIFT TO ANY FRIEND is "Pioneering in Dyak Borneo", \$2.50 per copy. Professor Tregonning, former History Professor of Singapore University, in a letter to Deacon Yee Keong Hui, evaluates: "I write to express my keen appreciations of your kindness in sending me a copy of "Pioneering In Dyak Borneo". I am reading it with great interest. It is a most unusual book which tells a great deal about character of the author, as well as the Dyaks. The translation has been well done, a mammoth task. I hope the book is widely read, and would ask you to give my warmest congratulations to the author and the translator."

This translation of a first Chinese missionary thriller by Rev. Jason Linn is obtainable from F.E.B.C. also at 10 copies \$20.00.

#### REVIVE THE HEARTS OF ALL

1. God is here, and that to bless us  
With the Spirit's quickning pow'r,  
See, the cloud already bending,  
Waits to drop the grateful show'r.

##### Chorus

Let it come, O Lord, we pray Thee,  
Let the show'r of blessing fall;  
We are waiting, we are waiting,  
Oh, revive the hearts of all.

2. God is here! we feel His presence  
In this consecrated place;  
But we need the soul refreshing  
Of His free, unbounded grace.

4. O Saviour, grant the pray'r we offer,  
While in simple faith we bow  
From the windows of Thy mercy  
Pour us out a blessing now.



AN EXPOSITION OF THE MORAL LAW

(From Calvin's Institutes Bk. II, Ch. VIII, Abridged by T. Tow)

The Eighth Commandment

Thou shalt not steal.

45. The end of this precept is that every man may possess what belongs to him. We are forbidden to covet the property of others and are enjoined faithfully to preserve to every man what belongs to him. Since it is God who dispenses to each man his portion, any deprivation of another's possession by criminal means is an injury to the Lord.

The species of theft are numerous. One consists in the violent taking away of property. Another consists in fraud. Another consists in more secret cunning where anyone is deprived of his property under the mask of justice. Cheating of all kinds, even by law suit. Theft through cruel and inhuman laws by which the more powerful oppresses the weaker.

Theft may be committed if we deny our neighbour the kind offices which it is our duty to perform to them, such as a steward's unfaithfulness in service, squandering of his master's goods, divulging of secrets and any other means of betrayal.

46. On the other hand, we shall rightly obey this commandment if, contented with our own lot, we seek no gain but in an honest and lawful way. If we do not attempt to ruin the fortune of our neighbour in order to increase our own; if we do not labour to accumulate wealth by cruelty and at the expense of the blood of others. On the contrary it should be our constant aim to preserve what belongs to others. Let us alleviate the sufferings of the poor.

The people should honour the governors and obey the laws while the governors should take care of their people to protect the good and punish the wicked, for they must render an account of their office to God the supreme Judge.

Let the ministers of churches faithfully devote themselves to the ministry of the Word and let them never adulterate the doctrine of salvation and teach not only by doctrine but also by example of their lives. Let the people receive them as the messengers of God, render them their due honour and furnish them with the necessities of life.

Let this order of government and obedience be observed between parents and children, seniors and juniors, masters and servants and not in appearance only but rather from the heart.

The Ninth Commandment

Thou shalt not bear false witness against thy neighbour.

47. The end of this precept is that because God who is truth itself, execrates a lie, we ought to preserve the truth without the least disguise. The sum of it, therefore, is that we neither violate the character of any man either by calumnies or false accusations nor distress him in his property by falsehood. Positively we should do all we can with our tongue to affirm the truth for the protection of his reputation and property. Exod. 23:1,7 and Lev. 19:16 are expositions of this command.

Falsehood in a forensic testimony is perjury which involves the profanation of God's name. This has been condemned under the third commandment.

48. This commandment has been generally transgressed by some with the malignant pleasure of examining and detecting the faults of others. Detraction, or defamation, which is odious crimination which arises from malice is forbidden. This commandment extends so far as to forbid us to affect a pleasantry tinctured with scurrilous and bitter sarcasms, severely lashing the faults of others under the appearance of sport. Now since the Legislator rules not only our tongues but also our ears and minds, an avidity to hear detraction and an unreasonable propensity to unfavourable opinions respecting others are equally prohibited.

The Tenth Commandment

49. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.

The end of this precept is that since it is the will of God that our whole soul should be under the influence of love, every desire inconsistent with charity ought to be expelled from our minds. Positively all our conceptions and deliberations should be consistent with the benefit and advantage of our neighbours. In the commandments against theft and adultery our wills are subjected to the law of love. In this commandment which appears to be an unnecessary addition to the earlier ones, we see the subjection of the conceptions of our minds to the same regulation lest any of them be perverted and give our hearts an improper impulse. As He has forbidden our minds to be inclined and persuaded to anger, hatred, adultery, rapine and falsehood, so now he prohibits them from being instigated to these vices.

50. In this commandment God enjoins a wonderful ardour of love which will not allow to be interrupted even by the smallest degree of concupiscence.

After "Thou shalt not covet", God mentions the house or family enumerating the different parts of it beginning with the wife. In short God commands that all that every man possesses remain safe and entire, not only from any actual injury or fraudulent intention, but even from the least emotion of cupidity that can solicit our hearts. 51.

The whole tendency of law is to a perfection of righteousness that it may form the life of man after the example of the Divine purity. The tendency of the doctrine of the law is to connect man with his God, to make him cleave to the Lord in sanctity of life (Deut. 11:22). Now, the perfection of the sanctity consists in two principal points, already cited - "that we love the Lord our God with all our heart, and with all our soul, and with all our strength and with all our mind; and our neighbour as ourselves" (Luke 10:27). If our souls be completely filled with the love of God, from this the love of our neighbour will naturally follow. As the apostles signifies, "The end of the commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned" (I Tim. 1:5). A good conscience and faith unfeigned means true piety from which charity is derived. Man who is directed to the fear of God and to the spiritual worship of him is required with purity of conscience and sincere faith to love his fellow.

52. The necessity of proving our love for God with love for our fellowmen is observed in our Lord's emphasis on the keeping of the commandments in the second table (Matt. 23:23). To the inquiry of a young man what those commandments are by the observance of which we enter into life, Christ answered, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother; and thou shalt love thy neighbour as thyself". (Matt. 19:18,19). For, obedience to the first table consisted chiefly either in the disposition of the heart or in ceremonies. The disposition of the heart was not visible and the ceremonies were diligently performed by hypocrites. But the works of charity are such as enable us to give certain evidence of righteousness.

53. It is not without reason, then, that the apostle makes all the perfection of the saints to consist in love (Eph. 3:17) which in another place he very justly styles "the fulfilling of the law", adding, "he that loveth another hath fulfilled the law" (Rom. 13:8). Again: that "all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thyself" (Gal. 5:14). The apostle teaches nothing different from what Christ Himself taught, "All things whatsoever ye would that men should do to you, do ye even so to Him; for this is the law and the prophets" (Matt. 7:12). This exposition by Christ shows that the worship stressed in the law and by the prophets must be equated with love for our fellowmen.

(to be continued).

#### LIFE CHURCH APPOINTMENTS

Mon. 8.00 a.m. Young Lifers Picnic at Mr. Lim Eng Siang's.

Tues. 8 p.m. Prayer Meeting (Rev. Paauwe).  
8 p.m. Session Meeting.

Lord's Day 10 a.m. Mr. George Miley of Logos. 4 p.m. Mr. Frank Dietz.  
(Rev. Tow at Toa Payoh English)

REMINDER: MAY 12, 8 P.M. Organ. Com. for Annual B-P Conf. to meet at 64 Andrew Rd. Nursery Roster: 5th May - Miss Lau Sock Eng & Miss Lau Sock Khim; 12th May - Miss Sim Mong Eng & Miss Irene Chua.  
Birth: To Bro. & Mrs. Benny Chng a daughter, Grace, Mar. 15, 1974. Belated congratulations!

A Thanksgiving Service was held May 1 at 23, Angullia Park on the 81st birthday of Elder Tow Keng Hee. A thankoffering of \$5,000 was given to Say Mia Tng Building Fund.

Say Mia Tng Building Fund: Members are exhorted to give individually through the pastor or Elder Seow. (\$1,000 was offered by Calvary B-P Church at the Ground-breaking Service).

KULAI BESAR has all the equipment to run a kindergarten and hold services. Pray for a couple to man this gospel station!

F.E.B.C.: Exams commence Mon. May 13.

End of Term Dinner on Tues. 21, 6.30 p.m. sharp.

THE LOGOS arrives Thurs. May 9 from Penang. Simultaneous "Go Ye" Rallies will be held at Faith B-P Church, Serangoon Garden, Bethesda (Frankel Est.) and Grace Methodist, Wishart Rd. on Fri. May 11, 7.30 p.m.

The Logos departs on Thurs. May 16 for Indonesia and East Malaysia before returning to Singapore. Six FEBC students, Margaret Tan, Irene Tay, Linda Liem, Bobby Phee, Daniel Lee, Joseph Tang are sailing, with Tan Eng Boo (Galilee) and Dorothy Tan (Toa Payoh). The white Dodge Monaco, anchored at Gilstead Road the last three months, will also go aboard! To give the Logos a "cooling welcome" Canada Dry is proposed, at \$3.20 a case. Any offerer?

MADAM LIM CHIANG TECK, 88, wife of Rev. Quek Keng Hoon, former pastor of Prinsep St. Life Church, went Home to be with the Lord last Wed. at Taiping. Funeral took place on Thurs., with her son Mr. Quek Kow Moh, grandson Peter Quek and nephew Rev. K. C. Quek from S'pore also attending. A "Lim Chiang Teck Theo. Scholarship Fund" is set up similar to the Quek Keng Hoon Theo. Scholarship Fund being administered by Faith B-P Church for FEBC & Chin Lien. Rev. Quek, now 91, thanks all relatives and friends in S'pore for their condolence, telegrams, and gifts.

PRAY FOR MR. YEO YEOW TECK (Uncle of Peter Quek of Life Church) who is quite seriously ill in the University Hospital, K.L. Dr. Tow Siang Yeow of K.L. is visiting him.  
REV. K.C. QUEK leaves Thurs. May 9 for Tanjong Pinang, on his way to Jakarta to help prepare the 1st national conference of the Indonesia Council of Christian Churches scheduled for July 29- Aug. 2. He will be back before the end of May. His address: c/o. Jalan Bilton 5, Jakarta, Indonesia. Mrs. J.C. Maris, wife of ICCG Gen. Sec., Amsterdam, went Home to Jesus. Funeral took place today.



AN EXPOSITION OF THE MORAL LAW

(From Calvin's Institutes Bk. II, Ch. VIII, Abridged by T. Tow)

54. The observance of the commandments therefore consists not in the love of ourselves but in the love of God and of our neighbour. No man leads a more iniquitous life than he who lives exclusively for himself. Moreover, the Lord, in order to give us the best expression of that love which we ought to exercise towards our neighbours, has regulated it by the standard of our self-love, because there was no stronger affection. Whereas, through our depravity, over love used to terminate in ourselves, He shows it should now be diffused abroad. We should be ready to do service to our neighbours with as much ardour and solicitude as to ourselves.

55. Now, since Christ has shown in the parable of the Good Samaritan that the word "neighbour" includes every man, even the greatest stranger, we have no reason to limit the commandment of love to our friends. In this respect there is no difference between barbarian and Grecian, worthy and unworthy, friend or foe, for they are to be considered in God and not in themselves. So this must be a fundamental maxim with us that whatever be the character of a man, yet we ought to love him because we love God.

56. When treating of the precepts prohibiting revenge and enjoining love to our enemies, the schoolmen have erred when they made them non-binding on the laymen and confined the necessary observance to the monks. Another error is their subterfuge under "the law of grace" making a distinction between themselves and the Jews. But God's word is eternal and abounds with commandments most strictly enjoining love of our enemies (Prov. 25:21), yea, even to directing into the right way their straying oxen and asses (Exod. 23:4,5). Shall we do good to their cattle for their sake and feel no benevolence to their persons?

57. Nor can the schoolmen escape from such a commandment given by Christ, "Love your enemies, bless them that curse you, do good to them that hate you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5:44,45). Those who licentiously shake off the yoke common to the children of God evidently betray themselves to be the sons of Satan. The being Christians under the law of grace consists not in unbounded licence uncontrolled by any law, but by being ingrafted to Christ, by whose grace they are delivered from the curse of the law, and by whose Spirit they have the law inscribed in their hearts.

58. The schoolmen have erred in calling certain sins venial. This is their definition of venial sin: "It is evil desire without any deliberate assent, and without any long continuance in the heart". I say that when we feel any evil desire in the heart, we are already guilty of concupiscence and are become at once transgressors of the law. Paul asserts that "the wages of sin is death" and demonstrates this groundless distinction to have been unknown to him.

59. Christ says, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). Are they not of this number who thus presume to extenuate the transgression of the law, as though it were not worthy of death? The smallest transgression of the law is a derogation from God's authority. Again it is declared, "The soul that sinneth it shall die". (Ezek. 18:20). The schoolmen admit venial sins to be sin, because it is impossible to deny them, yet they contend that they are not mortal. Let the children of God know that all sin is mortal because it is a rebellion of the will of God which necessarily provokes His wrath. Now the offences of saints are venial not of their own nature, but because they obtain pardon through the mercy of God.

FAR EASTERN BIBLE COLLEGE PUBLICATIONS

1. CALVIN'S INSTITUTES ABRIDGED (Books I & II) by Timothy Tow, about 300 pages, \$3.00 per copy, is expected to come off the press, September.
2. "PIONEERING IN DYAK BORNEO" by Jason Linn, translated by Timothy Tow, 250 pages, \$2.50 per copy, is an appropriate gift to Christians, young or old. (A Christian minister has just ordered 20 copies for distribution to young people).
3. SONGS & VERSES from the Holy Land by Timothy Tow, 125 pages, \$1.20 per copy, with 60 photos by Howard Carlson, is an appropriate gift to the musically minded. Order from F.E.B.C., 9A, Gilstead Rd., Singapore 11, Phone 50617.
4. AN ANTHOLOGY OF SERMONS AND VERSES by Timothy Tow, 50 cents per copy.

## LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting, Mrs. Paauwe.

(Rev. Tow at Chin Lien Graduation)

Sat. 10 a.m. Loh-Seow Wedding (thereafter refreshments at FEBC Hall).

7.30 p.m. LCYT presents "The Cross and the Switchblade".

Lord's Day 10 a.m. Dr. Tow Siang Hwa.

4 p.m. Mr. Samuel Huang

(Rev. Tow at Calvary, Jurong).

Nursery Roster: 12th May - Miss Sim Mong

Eng & Miss Irene Chua; 18th May - Miss

Cheong Swee Meng & Miss Seah Siow Pang.

Delegates to the Reformed Ecumenical Synod (Asia Regional) meeting at Busoff College, Singapore U. worshipped en masse at Life Church last week, led by Dr. Paul G. Schrotenboer.

Church and Gospel Ad in the Sunday Times is paying off! What is today's verse? (Two weeks' offering from a brother received last week).

Bro. Stephen Kuan has a good stock of Scripture portions and tracts for distribution. Write: Christian Literature and Bible Depot, G.P.O. Box 2046, S'pore 1. This Lord's Day's Offering is for missionary outreach through the Logos. The big white Dodge Monaco is being exported under the name of Life Church. Extract of origin has been obtained from the ROV.

Life Church Y.F. will show "The Cross and the Switchblade", Sat. May 18, 7.30 p.m. All Welcome!

Life Church Y.F. Gospel Rally, with Rev. Dennis Lane, May 31 to June 2, 7.30 p.m. nightly with extra meeting at 2 p.m. on June 1. Pray, bring a friend and give!

Wedding Bells! The Holy Matrimony between Bro. Goh Seng Fong and Sis. Daisy Koh will be solemnised at Calvary Baptist Church, Watertown, Wisconsin, June 1st, 1974.

MR. ANDREW BO, American-Norwegian Missionary to Kula Lipis, Pahang, having completed seven years of service, is leaving May 13 for USA in retirement. We wish him godspeed.

THE LOGOS is now berthed at Gate 1 and is holding a daily book exhibition 10 a.m. to 1 p.m., 4 - 8 p.m. till Thursday 16 when she sails. Phone contact: 76021, "Logos". We extend a cordial welcome to Mr. George Miley and his Filipino singers at Life Church this Lord's Day. Dr. A. Adams of the Logos will speak at the Life Church Chinese Service, 4 p.m. this Lord's Day. (Rev. Tow interpreting).

SURPLUS CLOTHING The Logos greatly appreciates any surplus clothing Readers might have! Please take them up the ship with you or simply leave at the Gilstead Rd. parsonage by Thursday 16 morning. Any surplus goods lying idle in your house should be converted to good use!

REV. K.C. QUEK left for Indonesia via Tanjong Pinang, Riau Islands Thurs. 9, 1974.

REV. PHILIP HENG will be away for a fortnight in Medan, Indonesia on speaking engagement.

## THE SIN OF "TIDAPATHY" TO EVANGELISM

(By T. Tow.)

What I have called "The Sin of 'tidapathy' to Evangelism" is derived from Paul's famous declaration in I Cor. 9:16 "Yea, woe is me, if I preach not the gospel!"

Dear Reader, have you ever brought one soul to Christ, ever told a non-Christian the way of salvation, ever given out a tract to a non-believer? If not, that shows your "tidapathy" to evangelism and Paul says "Woe is me" to you. It is a sin not to be concerned about the extension of the Gospel!

Evangelism is a prime responsibility of the Church. In the Great Commission to the Church we are commanded to go and make disciples of all nations first before baptising them and further indoctrinating them. Now this was what the apostles did at the dawn of church founding.

I have observed that when the Church is full of life and love for the Lord, evangelism is a natural and logical outreach. I have also observed that when the Church is lacking in vitality and worldly mind, evangelism dies also a natural death. I am speaking from what I observed before the Great Revival of Dr. John Sung in Singapore in the thirties. Before this mighty apostle of God visited Singapore the Church in Singapore could little hold its own within its four walls, not to talk of extending beyond our Island. After John Sung came and our hearts were set on fire for God the Gospel extended here, there and everywhere on Singapore Island and soon crossed the Straits into West Malaysia and even into Thailand and Indonesia! Alas, these days of evangelistic outreach have passed and a new generation with a new evangelistic drive is needed.

The young people of Operation Mobilisation who have developed a Gospel Ship idea into a sailing reality in the vessel of the "Logos" have contributed their bit to the unfinished task of the Great Commission and they are to be congratulated. They are to be congratulated for taking the Gospel to lands little touched by the Gospel like the Gulf States and the Maldives Islands, to India and Indonesia with their teeming millions. Our prayer is that their evangelistic zeal might not fag. Our prayers are with our six FEBC students and two B-Pers, our "contingent" with the Logos, that their service might be some encouragement to their superiors.

Let us on our part show our interest in the Gospel extension by our prayers and gifts. Let us not sin by "tidapathy" for "Woe is me if I preach not the Gospel". (I Cor. 9:16).

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen!" (Matt. 28:19-20).



CHRIST, THOUGH KNOWN TO THE JEWS UNDER THE LAW,  
YET CLEARLY REVEALED ONLY IN THE GOSPEL

(From Calvin's Institutes Bk. II, Ch. IX, Abridged by T.Tow)

1. God was pleased in ancient times to manifest Himself as a Father by means of expiations and sacrifices, and there is no doubt that He was known in the same image in which He now appears to us with meridian splendour. Under the law the Jews were tutored to an expectation of the Messiah that was to come, and that in His advent there was hoped for a much greater degree of light. For this reason Peter says, "The Prophets have inquired and searched diligently concerning the salvation" (I Pet. 1:10-12) which is now revealed in the gospel. Contrasting the evangelical revelation with the shadowy images of Him in ancient times, our Lord said to the disciples, "Blessed are your eyes, for they see; and your ears, for they hear." (Matt. 13:6), "For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24). That we have a clearer manifestation of those mysteries of which the Jews had only an obscure prospect through the medium of shadows is declared again by the author of the Epistle to the Hebrews, "God who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1,2) Who is "the brightness of His glory and the express image of His person" (Heb. 1:3).

2. Whilst under the law there were promises concerning the gracious remission of sins by which God reconciles men to Himself, it is the gospel that clearly manifests the mystery of Christ. The word gospel, in a larger sense, comprehends all those testimonies which God formerly gave to the fathers, but it is more eminently applicable to the promulgation of the grace exhibited in Christ. Whence it is properly said of Him that He "preached the gospel of the kingdom" (Matt. 9:35) and of His ministry in Mark's introduction, it is denominated "The beginning of the gospel of Jesus Christ." Christ, then, by His advent, "hath brought life and immortality to light through the gospel" (II Tim. 1:10). By these expressions, Paul claims for the gospel this honourable prerogative that it is a new kind of embassy in which God has performed those things He had promised in ancient times. The truth of those promises is fully revealed in the person of His Son in the gospel.

3. But, we must beware of the diabolical imagination of Servetus who, while he professes to extol the magnitude of the grace of Christ, totally abolishes all the promises, as though they were terminated together with the law. He pretends that by faith in the gospel we receive the completion of all the promises.

While it is true that Christ left nothing incomplete of all that was essential to our salvation, it is not fair to infer that we already enjoy every benefit provided by Him. I grant that when we believe in Christ we pass from death into life, but we should remember the observation of John that though "we are now the sons of God, it hath not yet appeared what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is" (I Jn. 3:2). We are still subjected in hope, till we are divested of our corruptible body and transfigured into glory. In the meantime the Holy Spirit commands us to rely on the promises, as Paul testifies, "Godliness hath promise of the life that now is, and of that which is to come" (I Tim. 4:8). Christ dwells in our hearts, and yet we live like pilgrims at a distance from Him, because we walk by faith, and not by sight.

4. Then there are those who never make any other comparison between the Law and the Gospel than between the merit of works and the gratuitous imputation of righteousness. Because the observance of the law, to which the reward is promised, is not to be found in any man, Paul justly represents the righteousness of the law and that of the gospel as opposed to each other.

But the gospel has not succeeded the whole law so as to introduce a different way of salvation, but rather to confirm and ratify the promises of the law and to connect the body with the shadows. This connection between the law and the gospel is seen in Paul's declaration that "the gospel is the power of God unto salvation to everyone that believeth" "which he afterwards adds to be" witnessed by the law and the prophets" (Rom. 1:16; 3:21). Hence we conclude that when mention is made of the whole law, the gospel differs from it only with respect to a clear manifestation. On account of the fullness of grace which is displayed in Christ, the celestial kingdom of God is justly said to have been erected on earth at His advent.

5. Now, John was placed between the Law and the Gospel, holding an intermediate office connected with both. Though he preached the substance of the gospel (Jn. 1:29), yet because he did not clearly express the power and glory of the Resurrection, Christ affirms that he is not equal to the Apostles in whom the fulness of the gospel was manifested. It was not till after Christ was received into celestial glory that the more free and rapid progress of the Apostles completed what John had begun.

EXCERPTS FROM REV. QUEK'S RIAU LETTER

The Lord has been gracious to me since my arrival here at 5 p.m. on Thursday by the little ADI steamer. Most of the hours available have been spent in fruitful discussions with Rev. Tan Peng Kun, apart from the Gospel Meeting last night. There was an unexpected turn-out of adults at the 2-hour Gospel Meeting, with an overall attendance of over 100.

It was not easy to speak to an audience of both young students and adults. I had therefore to dramatise for the children's sake. Dr. John Sung's choruses helped a great deal. The message of living manna and living water to satisfy hungry and thirsty souls amidst a world of vanity and emptiness was blessed of God and eight adults, including 2 school teachers and a grandma made their first decisions.

Among the important points in our Indonesian missions discussed with Rev. Tan are the following:-

1) Siantar, North Sumatra

The Session of the Siantar Church is very desirous of seeking our co-operation and assistance. At Rev. Tan's pleading, I have decided to return to S'pore via Medan - not only to confer with the Siantar Church, but also to look up Rev. Pohan and the Batak Christian Church, as well as to arrange with our Medan host, Mr. Christopher Ng, for the printing of our Jakarta Conference publications and handbills. I plan to arrive there about a week before 31.5.74.

2) Tanjong Pinang

The Gospel work on Riau should be stepped up. After conferring with Rev. Tan and Mr. Phua of Gesek, it is suggested that the Gospel be extended to:

a) Gesek (the building of a chapel by the Polytechnic's Christian student group for the Pentecostal Church using only Indonesian language - but yet to be able to gather a congregation does not affect Mr. Phua's plan to put up a Christian primary school (and Sunday Church Worship Service) as a branch of the G.P.I. in Tanjong Pinang.

b) A 2-classroom school (and Sunday Church Worship Service) at Kidjang. This, Rev. Tan requests Miss Seah of Life Church and her Poly colleagues to help build at the next Poly vacation as they have so laudably done for the Pentecostals at Gesek. (Miss Seah's group's gifts of Bible verse frames c/o me have been delivered to Mr. Phua).

3) A Macedonian call from the island of Senkep, 2-hours boat trip south of T.P. has to be answered.

4) Rev. Tan hoping to seek medical treatment in S'pore, it would be desirable for quarterly visits be made here of pastor/FEBC student/medical team if possible once in three months for holy communion, baptism, weekend gospel meetings and clinical session. Elder Dr. Patrick Tan's suggestion of a medical team most welcome.

Rev. Tan requests Rev. Tow and Life Church that the car fund of \$2500/- raised for T.P. be diverted to Siantar to meet part of the cost of renovations and repairs of their Church.

The second hand piano of Z.K. is needed at T. Pinang.

LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting

Sat. 6.30 p.m. Mt. Carmel Anniversary Dinner

Lord's Day 10 a.m. Rev. Tow

4 p.m. Rev. Tai

Nursery Roster: 19th May - Miss Cheong Swee Meng & Miss Seah Siow Pang; 26th May - Mrs. K.C. Tan & Mrs. Wu Sock Eng.

Missionary Offering last Lord's Day : \$569.80¢.

Wedding Bells! The holy matrimony between Bro. Lim Fook Sau and Sister Eleanor Chua Kah Eng will be solemnised in Church, Sat. June 1, 1974, 6 p.m., Rev. Tow officiating. New Address: Elder & Mrs. Khoo Peng Kiat, Block 4, 33-E Holland Close, S'pore 10. Pray for Bro. George Tan who met with a traffic accident last week and was hurt in the leg. He is now convalescing at Elder Patrick Tan's quarters.

MISS ADELINE CHAR'S address: P.O. Box 5, Mojokerto, Java Timur, Indonesia.

200 Revival Choruses Music Book belonging to Life Church S.S. is missing! Finder please return it to Dn. Wm. Teo / Elder Tay.

Gilstead Road Grounds are reserved for Spastic Children's parking, Sat. June 8, 10 a.m. to 4 p.m.

FEBC BOOKINGS May 20-24; 27-31, FES Vacation Teach-In, 7.30 p.m. nightly.

FEBC holds end of term dinner Tues. May 27 6.30 p.m. The College reopens August 5 and holds 7th Graduation on August 11.

LIFE CHURCH Y.F. GOSPEL RALLY, with Rev. Dennis Lane, May 31 to June 2, 7.30 p.m. nightly with extra meeting at 2 p.m. on June 1. Pray, bring a friend and give!

DR. H.C. SLADE, pastor of Jarvis Street Baptist Church, Toronto and Canadian Vice-president of the ICCB was called home suddenly on Thurs. May 16, 1974. Funeral took place today. Deepest condolences to Mrs. Slade and Jarvis Street Church.

REV. K.C. QUEK REPORTS FROM JAKARTA that the 1st Conference of the Indonesian Council of Christian Churches is scheduled to be held at the Gereja Santapan Rohani (Ling Liang Church) July 29-Aug. 2, 1974. The Council will provide food and lodging at Christian homes to delegates who are expected to gather from Singapore, N. Sumatra, West Kalimantan, Riau, Java and Holland. This will be a time of witnessing for the Faith and deliberation on further gospel outreach throughout Indonesia. With reduced excursion fares, Readers are encouraged to attend. LOGOS sails Sunday morning 6 a.m.



THE SIMILARITY OF THE OLD AND NEW TESTAMENT

1. Many disputes concerning the difference between the Old and New Testaments have been raised by certain writers, including **Servetus** and the Anabaptists. To remove all difficulties which may arise from the mention of a diversity between the Old and New Testaments, let us examine what similarity there is between them and what difference, what covenant the Lord made with the Israelites in ancient times and what He has entered into with us since the manifestation of Christ.

2. Indeed, both of these topics may be despatched in one word! The covenant made with the fathers is the same as that made with us. It is dissimilar insofar as the administration of it is concerned. In showing the similarity, or rather unity, of the Old and New Testaments, let us mention three principal points. First, that earthly wealth and felicity were not proposed to the Jews as the mark, towards which they should ultimately aspire, but that they were adopted to the hope of immortality. The truth of this adoption was certified to them by oracles, by the law, and the prophets. Secondly, that the covenant by which they were united to the Lord was made not on any merits of theirs, but on the mere mercy of God. Thirdly, that they possessed and knew Christ is the Mediator, by whom they were united to God and became partakers of His promises.

3. In discussing the first point which principally belongs to the present argument, we notice there are numerous passages which teach that the gospel is "promised afore by His prophets in the holy Scriptures concerning His Son" (Rom. 1:1-3), and is "witnessed by the law and the prophets" (Rom. 3:21). Now, the gospel does not detain men in the joy of the present life, but elevates them to the hope of immortality (Eph. 1:3,14; Col. 1:4,5; II Thess. 2:14). If the doctrine of the gospel be spiritual, leading to immortal life, let us not suppose that the Jews, to whom it was promised, were totally negligent of their souls, and pursued only corporeal pleasures. By declaring that the Old Testament contained evangelical promises, the apostle clearly demonstrates that it is principally related to a future life.

4. In discussing the second and third points that the covenant was founded on the free mercy of God and confirmed by the mediation of Christ, we see a similarity in the preaching of the gospel which announces that sinners are justified by God independently of any merit of their own, and the whole substance of it terminates in Christ. Who then dares to represent the Jews as destitute of Christ - them with whom, we are informed, the evangelical covenant was made, of which Christ is the sole foundation? Who dares to represent them as strangers to a free salvation, to whom the doctrine of the righteousness of faith was communicated? Christ who appeared to Abraham (Jn. 8:56) "the same yesterday, today and forever" (Heb. 13:8), is perpetually manifested to the faithful. Wherefore both the Virgin and Zachariah declare that the salvation revealed in Christ is a performance of the promises which the Lord made to Abraham (Luke 1:54,72). If the Lord, in the manifestation of Christ faithfully performed His oath, it cannot be denied that the end of the Old Testament was always in Christ and eternal life.

Moreover the apostle makes the Israelites equal to us not only in the covenant but also in the sacraments. Inasmuch as we in the New Testament receive baptism and the Lord's Supper, the Israelites were baptised in the cloud and in the sea "and did eat the same spiritual meat and did drink the same spiritual drink" which the apostle interprets to be of Christ (I Cor. 10:1-4).

6. To invalidate the comparison by the apostle Paul above they attempt to prove from Christ's assertion to the Jews, "Your fathers did eat manna in the wilderness, and are dead. If any man eat of this bread (that is my flesh), he shall live forever" (Jn. 6:49,51). Our answer is that Christ's statement and the apostles are reconciled without difficulty. The Lord, because He was addressing those who sought to be satisfied carnally but were unconcerned about food for the soul accommodates His discourse to their capacity. The Jews were demanding some miracle from Him to substantiate His authority, as Moses in the desert obtained manna from heaven. In the manna, however, they had no idea of anything but a remedy for corporeal hunger. They did not penetrate into the sublimer mystery of which Paul treats. Christ, therefore, to demonstrate the higher blessing they ought to expect from Him to that which they said their fathers had received from Moses, makes this comparison: If it be a great miracle to you that God gave manna to the hungry Israelites by means of Moses, how much more wonderful that food must be which gives immortality! We see then why Christ omitted the higher mystery contained in the manna - it was because the Jews, as if to reproach Him, contrasted Him with Moses who fed them with manna. He replies He is the dispenser of a far superior favour, in comparison with which the corporeal satisfaction of the people, the sole object of their administration, deserves to be considered as nothing. Wherefore, it is proved that the same promises of eternal life which we receive from the Lord were also given to the Jews and even sealed by Sacraments truly spiritual.

7. To show again the spiritual covenant was received of the fathers as we have heard from Christ and the apostles, let me quote Peter's assertion that the Divine

word given them is "an incorruptible seed, which abideth forever" (I Pet. 1:23,25). This statement by Peter is rather taken from Isaiah 40:8. When God united the Jews with Himself in this sacred bond, there is no doubt He gave them hope of eternal life. The Divine word is that special communication by which the minds of the pious are enlightened into the saving knowledge of God. Adam, Abel, Noah, Abraham were illumined by this Word that undoubtedly brought them entrance into God's immortal kingdom.

8. The spirituality of the covenant with the ancients, promising eternal life, is proved even by its very form. This is the form of covenant: "I will be your God, and ye shall be my people" (Lev. 26:12). These expressions, according to the prophets comprehend life, salvation and consummate felicity. David, in pronouncing how "blessed is the nation whose God is the Lord" (Ps. 144:15; 33:12) certainly regards not so much the earthly blessings as the heavenly, because God delivers from death and attends with everlasting mercy those whom He has taken as His people. So in the expressions contained in such passages as Heb. 1:12, Isa. 33:22, Deut. 33:29, Lev. 26:12, Exod. 6:7 we are reminded that we shall have even certainty of salvation, provided the Lord be our God.

9. Moreover, the salvation promised was to continue forever to eternity as the use of the future tense suggests, where the faithful console themselves that God will never desert them. This promise extended to their children (Gen. 17:7; Ex. 20:6) and all the more to themselves after they were dead. For God is not like men who transfer their love to the children of their friends, because death takes away their opportunity of performing kind offices to those who were object of their regard. Thus, when God called Himself God of Abraham, Isaac and Jacob, long after they were dead, (Ex. 3:6) He is saying none other than that the patriarchs continue to exist and receive His salvation. (to be continued)

(From Calvin's Institutes Bk. II Ch. X, Abridged by T. Tow)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting (Sis. Seah Siow Pang to show slides on "Building a Church in Riau")

Sat. 6 p.m. Lim - Chua Wedding

Lord's Day 10 a.m. Rev. Tow (Lord's Supper)  
4 p.m. Rev. Tow (Lord's Supper)

Nursery Roster: 26th May - Mrs. K.C. Tan, Mrs. Wu Sock Eng; 1st June - Mrs. Amy Khoh, Mrs. Annie Tan.

Sunday Lunch Duty Roster: Low Cheng Chye, Sim Mong Heng, Sim Mong Eng, Angela Poon.

New Address: Mr. & Mrs. Wee Cheng Hian, 56-Q, Farrer Road, Block 5, S'pore 10.

FEBC Bookings: 1) Geylang Gospel Hall, June 3-7; 2) LCYF June 7-9; 3) Hinghwa Methodist YFs June 9-15; 4) Trinity Anglican YF June 17-21.

A Happy Welcome Home in advance to Bro. & Mrs. Lawrence Leong and to Bro. & Mrs. Roy Lim who are due for a long-awaited visit early June.

Do you have an unused baby's cot? Please ring 50617 before sending!

The kampong behind the FEBC has been given a month's notice to quit! What new development by Government is coming?

LIFE CHURCH Y.F. GOSPEL RALLY, with Rev. Dennis Lane, May 31 to June 2, 7.30 p.m. nightly with extra meeting at 2 p.m. on June 1. Pray, bring a friend and give!

"The Tony Fontane Story" will be shown at FEBC Hall, June 8, 7.30 p.m. by the Gospel Letters & Tracts Department.

REV. & MRS. BURTON TOMS, having accomplished their mission in Korea are returning, May 25 to U.S.A. to the home office in Philadelphia.

SARIMBUN is booked by the Gospel Letters and Tracts Department of Life Church, June 4-7.

KULAI BESAR will hold a "rehabilitation camp" early June to replenish and restart the mission work discontinued since the last worker resigned.

THE GOSPEL HIGHWAY. Rev. Paauwe is planning a circuit visit end of June of all our stations including Pokok Assam.

The East Coast, Johore has need of a male worker from June 1, to help out at Jemaluang and Endau.

THE LOGOS, having been refused entry at Jakarta has sailed on to Kuching and Kota Kinabalu en route to the Philippines.  
S.O.S. FLAG DAY - July 6, 1974. Volunteers needed to help sell flags. Please contact Low Sock Eng, Tel. 536094 by 29-5-74.

#### JESUS GIVES ME A SONG

In sin I wandered; Seeking a song;  
Days were so dreary; Nights were so long;  
One day, believing; Jesus receiving;  
My soul thrilled with a song.

#### Chorus:

Jesus gives me a song as I travel along  
On life's luring, lonesome road;  
I can sing as I go for there's one thing I know,  
That will lift life's heavy load.  
When the shadows are long He will give me a song  
As when skies are blue and bright;  
For each step of the way, Each hour of the day  
And songs in the deepest night.

Songs in the day time; Songs in the night;  
Songs of devotion; Songs of delight;  
Melodies ringing; In my heart singing  
Jesus gives me a song.

Are you in trouble? Are you distressed?  
Is there no singing? All is unrest!  
Look up to Jesus! He died to free us!  
He will give you a song.

- Favorites No. 2 - 71

#### A BRIGHT FUTURE

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."

Proverbs 4:18



Saturday, 1st June, 1974.

THE SIMILARITY OF THE OLD AND NEW TESTAMENT

(From Calvin's Institutes Bk. II, Ch. X, Abridged by T. Tow)

10. Now, coming back to the first point of our discussion, let us examine whether the faithful themselves were not so instructed of the Lord to aspire to a better life in another world, even to the neglect of the present. From Adam to Noah, we see them in a perpetual exercise by which they were reminded that they were most miserable if they had no happiness but in this present life. Adam was rendered happy not only by the mere remembrance of his lost felicity, but by his daily anxious toils (Gen. 3:17-19). Moreover he experienced the bitterest of sorrows when Abel, the remaining of his consolation, was deprived by the parricidal hands of his brother (Gen. 4:8,14). Abel exhibits an example of human calamity. Noah, consumed a valuable part of his life with fatigue in the building of the ark (Gen. 6:14-21) and though saved from watery death was attended with greater distress in the ark than if he had died a hundred times. After all the trials in the ark, in his latter days he was ridiculed by his own son and constrained to pronounce a curse on him.

11. What troubles the antediluvian patriarchs went through we see them repeated in the life of Abraham, the Father of all the faithful. We see him torn from his parents and friends (Gen. 12:1) when the Lord called him. As soon as he entered into the land God had led him, he was driven from it by a famine. After his afflictions in Egypt he returned to his country to be driven about by famine again. Abimelech, Hagar, Ishmael were personages that brought him trouble. In short, through the whole course of his life, Abraham was so driven about and afflicted that if anyone wished to give an example of a life of calamity, he could not find one more suitable.

12. The same may be said of Isaac and Jacob.

Jacob's case is an eminent example of extreme unhappiness as his history recorded in from Gen. 27 onwards tells. His life was menaced by ~~terrors from~~ his elder brother, dissipated by the bitterness of exile, defrauded and harassed by an unkind uncle, tormented with fears of meeting his brother again, prematurely deprived of his beloved wife, grieved by the alleged death of Joseph, and by the violence and incest of his sons. Jacob affirmed before Pharaoh that his days on earth were few and evil which spoke the truth that his hope was not fixed on terrestrial things.

13. Thus the apostle, with great force insists on this - that the patriarchs called the present life a pilgrimage, as it is also stated by Moses (Gen. 47:9). For if they were sojourners in the land of Canaan, what became of the Divine promise, by which they had been appointed heirs of it? This manifestly implies that the promise, which the Lord had given them concerning the possession of it, related to something more remote. Wherefore they never acquired a foot of land in Canaan except for a sepulchre by which they testified they had no hope of enjoying the benefit of the promise till after death. This is the reason why Jacob thought it so desirable to be buried there that he made his son Joseph promise it to him by oath (Gen. 47:30). This is the reason why Joseph commanded that his bones should be removed there even several ages after his death (Gen. 50:25).

14. The blessedness of the future life was in the constant view of the patriarchs, even Jacob, for why should he have desired the birth right which occasioned his exile if he had not looked on a noble blessing? And that such was his view he declared at his death, "I have waited for Thy salvation, O Lord." (Gen. 49:18). What salvation could be expect when he was on the brink of death, unless he had seen in death the commencement of a new life? Even Balaam, one who opposed the truth, was not destitute of such saving knowledge when he said, "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). David said, "Precious in the sight of the Lord is the death of His saints" (Ps. 116:15). If death were the ultimate end of human existence, no difference could be observed between the righteous and impious. The difference between them consists in the different destinies which await them after death.

15. When we come down to the prophets there we have the fullest revelation both of eternal life and of the kingdom of Christ. With what perspicuity and certainty does David testify "I am a stranger with thee, and a sojourner, as all my fathers were. Verily, every man at his best estate is altogether vanity. Surely every man walketh in a vain show. And now, Lord what wait I for? My hope is in Thee" (Ps. 39:12,5,6,7). Isaiah says the same: "The heavens, saith the Lord, shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished" (Isa. 51:6).

16. Nor can what David frequently says concerning the prosperity of the faithful be understood in any other sense than as manifesting of the glory in heaven. Such are the following passages: Ps. 97:10,11; Ps. 112:9,10; Ps. 140:13; Ps. 112:6; Ps. 34:22; Ps. 73:2; Ps. 73:16,17.

17. Moreover from David's further confession we may learn that the holy

fathers in the Old Testament looked by faith to the last judgment. Relying on this confidence, whatever events might befall them in the world they, nevertheless, had no doubt that there would come a time when the Divine promises would be fulfilled. (Ps. 17:15; Ps. 52:8; Ps. 92:12-14, 5, 7; Ps. 55:22, 23; Job 21:13). David furthermore looked to the resurrection when in contrasting the righteous with the wicked he said, "And the upright shall have dominion over them in the morning (Ps. 49:6 etc.)."

18. Hence arose that reflection which served the faithful as a consolation under their miseries, and a remedy for their sufferings. "The anger of the Lord endureth but a moment; in His favour is life" (Ps. 30:5). How did they limit their afflictions to a moment who were afflicted all their lifetime? As they directed their eyes towards heaven, they perceived that the afflictions with which the Lord exercises His saints are but "for a small moment" and that the mercies with which he "gathers" them "everlasting". (Isa. 54:7, 8).

19. But the following declaration by Job is remarkable beyond all others: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold and not another" (Job. 19: 25 etc.). We must confess that he, who saw that his Redeemer would be present with him even when lying in the sepulchre, must have elevated views to a future immortality. Indeed, death could not annihilate his hope, as Job declares in another place, "Though He smite me t will I trust in Him" (Job. 13:15). (To be continued)

~~slay~~ ~~ye~~  
~~by Dr. Tow Siang Hwa~~  
**HOW MUCH - MY LOVE?**

We are all familiar with that Bible verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might." (Deut. 6:5; Matt. 22:37). This is not a recommendation or a request or a piece of good advice. It is THE GREAT COMMANDMENT! It is God's order to His children. If you are a believer, you are a child of the Heavenly Father, and the Great Commandment includes YOU! In the obedience of it there is God's promise of great blessing...for you, and your family!

How much, then, do you love your Heavenly Father? If you had a child how much would you like him or her to love you? How much to respect you? How often to talk to you? To honour you? Just to check your own relationship with God, why not go through this list?

1. How often do I think of God? On Sunday only? In trouble only? Daily? All the time? When you are in love, how often do you think of him or her?

2. How often do I speak to Him? How much time do I spend communing with Him? Five minutes a week? Five minutes a day? Fifteen minutes a day? Three times a day? Many times a day? All the time? Compare your prayer time with TV time, newspaper time, meal times, bath time, make-up time!

3. What is the first thing you do on waking in the morning? Your first thought? Your first priority? God first? or the world?

4. Do you lead your family in meeting with God daily? Do you claim His blessings for your children by prayer and Family Worship? The blessing is "unto you and your children!" Are you missing out?

5. Is God the CENTRE of your life? Your speech? Your ambitions? Your plans and projects? Your finance?

6. Do you come to Church on Sunday to meet with God expectantly? worshipfully? respectfully? lovingly? God is Spirit and they that worship Him must worship Him in spirit and in truth! Do you come carelessly? disrespectfully? habitually late? with-

out <sup>13</sup> "heart preparation?" Lord forgive! My dear Reader, if God is real to you, and if He is your Heavenly Father, your love for Him must also be real and genuine. It must be a vital and consuming love. For only in loving Him with all your heart, soul and might can you become a truly obedient and loving child.

Check through the list of searching questions a second time. Answer them sincerely and truthfully. Then you will get a good idea of your own relationship with our Lord. Please do it, for your own good. "Search me O God and know my heart. Try me and know my thoughts!"

May the Lord increase our love for Him, Amen.

FOOTNOTE: For Personal Devotions, use Scripture Union notes for systematic Bible Study. For Family Worship, use Scripture Union "Family Worship" or other Daily Reading materials. Large range available at Christian Book Room, Peace Centre. For "Singspiration", use B.P. 200 Revival Choruses and Songs available at our B.P. Churches, or any of our Hymnals.

GALILEE B-P CHURCH cordially invite Life Church Session and two representatives from each B-P Church to their 14th Anniversary Thanksgiving, Sun. June 9, 4.30 p.m. (Rev. Tow speaking), and thereafter to a Chinese Dinner under the royal palms at 6.30 p.m.

I BESAR REHABILITATED! Mon. May 27, Ellen Tan and Teo Eng volunteered to re-open the Gospel Station. Dozens of children have since come nightly to hear the Word and sing Gospel choruses. Meanwhile, a two-week DVBS is planned for the school vacation.

We thank God for an offering of \$50 by a Lifer, but a few hundred dollars are needed to make iron grilles for six windows, etc. Some hooligans tried to prise open the girls' bedroom louveres the second night! Our house is the only one ungrilled in the whole estate. (God bless your house as you care for His!).



THE DIFFERENCE OF THE TWO TESTAMENTS

(From Calvin's Institutes Bk. II, Ch. XI, Abridged by T. Tow)

1. Although there are differences mentioned in the Scripture I maintain that they derogate nothing from the unity already established. The principal differences are four in number, or five, if any one should so determine, but I assert that all these are such as pertain to the mode of administration than to the substance. In this view, they will not prevent the promises of the Old and New Testament from remaining the same, and the promises of both Testaments from having in Christ the same foundation.

Now, the first difference is this that although it was God's will that the hearts and minds of His people should be directed towards the celestial inheritance, yet, He exhibited it for their contemplation and partial enjoyment under the figures of terrestrial blessings. Under the gospel dispensation, however, He more directly reveals the grace of the future life, and leaving the inferior mode of instruction which He used with the Israelites, He directs our minds to the immediate contemplation of it. Those who overlook this design of God suppose that the ancients ascended no higher than the corporeal blessings which were promised them. We, on the contrary, contend, that in the earthly possession which they enjoyed, they contemplated as in a mirror the future inheritance which they believed to be prepared for them in heaven: 2) In Galatians Paul compares the Jewish nation to a young heir who, being yet incapable of governing himself, follows the dictates of a tutor or governor. The same inheritance was destined for them as for us. However, since the Church among them was in a state of childhood, the Lord kept them the spiritual promises veiled under terrestrial figures. Therefore, when He admitted Abraham, Isaac and Jacob with their posterity to the hope of immortality, He promised them the land of Canaan not that their hopes might terminate in that land, but that in the prospect of it they might confirm themselves in the hope of that true inheritance which was not yet visible. Thus Abraham is not permitted to grow indolent after having received a promise of the land, but a greater promise elevates his mind to the Lord: "Abraham, I am thy shield, and thy exceeding great reward" (Gen. 15:1). God is seen drawing Abraham towards Himself as his ultimate reward that he may not seek a transitory one in the elements of this world. That the saints of old all aspired to this higher inheritance is reflected in David's prayer, "My soul longerth, yea, even fainteth, for courts of the Lord" (Ps. 84:2; Ps. 133:3).

3. However, as the favours of God to the Old Testament saints were more conspicuous in earthly things, so also were His punishments. Injudicious persons, not considering this analogy between the punishments and rewards, wonder at so great a variation in God, that in ancient times He was ready to avenge all the transgressions of men by the immediate infliction of severe punishments, but now, as if He had laid aside His ancient wrath, punishes with far less severity. On this account they almost adopt the notion of the Manichaeans that the God of the Old Testament is a different being from the God of the New. But we shall get rid of such difficulties if we see clearly that dispensation of God in which He gave the Israelites His covenant in which He prefigured the grace of future and eternal felicity by terrestrial blessings and the grievousness of spiritual death by corporal punishments.

4. A second difference between the Old Testament and the New consists in figures. The former, in the absence of the truth, displayed an image and shadow instead of the body, but the latter exhibits the present truth and substantial body (Col. 2:17). This contrast is clearly manifested in the Epistle to the Hebrews (Heb. 10:1 etc.) in which the Apostle is disputing against those who supposed that the observance of the Mosaic law could not be abolished. To refute this error he adduces the eternal priesthood of Christ, as predicted by the Psalmist (Heb. 7:17; Ps. 110:4) which abolished the Aaronic priesthood, in which new priests daily succeeded each other (Heb. 7:23,24). He further showed that the law prescribed external righteousnesses, consisting in carnal ordinances which could not make the observers of them "perfect as pertaining to the conscience", that by animal victims it could neither expiate sins nor procure true holiness (Heb. 9:13,14; 10:4). He concludes, therefore, that it contained "a shadow of good things to come, but not the very image of the things" (Heb. 10:1) and that consequently it had no other office but to serve as an introduction to "a better hope" (Heb. 7:19) which is exhibited in the gospel.

Since the old covenant contains nothing substantial, the Apostle contends that it ought to be abrogated in order to make way for Christ, the Mediator of a better testament (Heb. 7:22) by whom eternal sanctification has been at once procured for the elect, and those transgressions obliterated which remained under the law. For this reason Christ calls the cup which He gives His disciples in the Supper "under His tuition that He might give them a



"the cup of the New Testament in His blood" (Matt. 26:28) to signify that when the testament of God is sealed with His blood, the truth of it is then accomplished, and thus it is made new and eternal.

5. With regard to the Jews being kept as it were under a tutor, under the law before they were conducted to Christ (Gal. 3:24), Christ Himself alluded to this distinction between the old and new dispensations, when He said, "The law and the prophets were until John: since that time the kingdom of God is preached" (Luke 16:16). Moses and the prophets afforded their contemporaries only some taste of that wisdom which was in after times to be clearly manifested. But when Christ came the kingdom of God was fully revealed. (Col. 2:3). For in Him are discovered "all the treasures of wisdom and knowledge" (Col. 2:3) by which we penetrate almost into the furthest recesses of heaven.

6. Although scarcely a person in the Christian Church can be found to be comparable with Abraham in the excelling of his faith, and there is no denying of the fact that the prophets of old were given such energy by the Spirit as to be sufficient to illuminate the whole world, yet their preaching was obscure as relating to things very distant and was comprehended in types. Whence this observation of Christ on the clearer revelation of the mysteries of heaven under the New Testament over the Old: "Many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Luke 10:24). "Blessed are your eyes, for they see; and your ears, for they hear". (Matt. 13:16).

(To be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Samuel Huang.

Nursery Roster: 15th June Miss Jackie Lim & Mrs. Heng.

Sun. Lunch Duty Roster for this Lord's Day: Algin Tay, James Cheong, Audrey Sim, Fam Chuay Lai.

Birth: To Bro. & Mrs. Willie Seah a son, Calvin Seow Heng, June 7, 1974!

Wedding Bells! The holy matrimony between Mr. Fock Siew Tong and Miss Julia Tow Ju, d/o. Bro. & Mrs. Tow Siang Ling will be solemnised at Leng Kwang Baptist Church, Sat. June 22, 3 p.m.

Bro. & Mrs. Lawrence Leong and two children are due to arrive June 18, 6.30 p.m. by SIA.

REV. K.C. QUEK returned to Singapore May 30th after a very fruitful 3-week extensive tour of Indonesia. Apart from making preparations for the first national conference of the Lembaga Gereja Kristen Indonesia to be held in Jakarta, July 29-August 2 this year, contacts were made in Tanjong Pinang, East Java, and Batakland in North Sumatra. A well-established Chinese congregation in Siantar near Lake Toba has joined the Presbyterian Church in Indonesia headed by Rev. Tan Peng Kun and is therefore affiliated with the Lembaga and ICC. Another resultant development is that the projected Batak Bible School will be using the Indonesian language to cater for wider needs in the evangelisation of Sumatra. Another 5000 sq. metres of land is being acquired for only S\$1,100.00 to meet expected expansion. - Zion Bulletin- Praise the Lord for 27 professions at the Faith Church Gospel Campaign just concluded by Rev. Tai Po-fu.

GALILEANS are reminded to come to Church at 4 p.m. this Lord's Day for picture-taking on the occasion of their 14th Anniversary.

ICY COM. MEETING will be held at Gilstead Rd, Fri. June 15, 7.30 p.m.

CONGRATULATIONS to Elder & Mrs. Joshua Lim for David being honoured as a President's scholar.

#### KULAI BESAR REHABILITATED!

By Dorothy Soh

Kulai Besar Bible-Presbyterian Church - a high-sounding name, but what a shock it was to us when we were greeted by a maze of jungle undergrowth at the gate upon our arrival on May 27.

Three of us, all girls, were assigned to rehabilitate the place and the task looked stupendous at that moment.

While clearing up the "jungle" on the first and second day, we were totally at a loss as to the next move. All praises be to God for His wondrous dealings, by the fourth day, we were able to conduct a session of tuition and gospel singing for nine children.

The need and hunger for the truth in this area is overwhelming though there are a Seventh-Day Adventist Church and a Catholic Church in the neighbourhood. By the second week 42 children were already coming to the Church for the nightly tuition and gospel hour.

We thank the Lord that He has been our strength and shield through our fortnight's stay here. Satan has tried to get us out of the place. But, he failed.

Truly, there is much to be done for the Gospel work at Kulai Besar. Hands are outstretching for the Word. It is sad indeed that the harvest is plenteous but the labourers are few. May the Lord convict many hearts to support Kulai Besar BP Church in every way possible.

Since a Life Church Deacon desires statement of list of articles needed for Kulai Besar, we present the following essentials only:-

4 window grilles	\$210.00
1 swing for children	150.00
1 gas stove and gas	77.00
1 rice cooker	60.00
1 electric kettle	25.00
Organ repairs	20.00
Repairs to old fridge	90.00
	<u>\$652.00</u>

Received \$211.00 from Life Chinese Service, \$60 from Zion Elder. (The 1,700 sq ft. corner house property bought at \$14,700 is now worth \$30,000) -T.T.-



THE DIFFERENCE OF THE TWO TESTAMENTS

(From Calvin's Institutes Bk. II, Ch. XI, Abridged by T. Tow)

7. I come now to the third difference which is taken from Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake, although I was a husband to them, saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord; for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31 etc.). From this passage the apostle made comparison between the law and the gospel: He calls the former a literal, the latter a spiritual doctrine. The former was engraven on tables of stone, the latter is inscribed on the heart. (II Cor. 3:6 etc.). The former was the preaching of death, the latter of life. The former was the ministration of condemnation, the latter of righteousness. The former is abolished, the latter remains.

8. Now let us explain the comparison of the apostle in all its branches. In the first place the Old Testament is literal, because it is promulgated without the efficiency of the Spirit. The New is spiritual because the Lord has engraven it on the hearts of men. The second contrast, therefore, serves as an elucidation of the first. The Old Testament is the revelation of death, because it can involve all mankind in a curse. The New is the instrument of life because it delivers us from the curse, and restores us to favour with God. The former is the ministry of condemnation, because it convicts the children of Adam of unrighteousness. The latter is the ministry of righteousness, because it reveals the mercy of God, by which we are made righteous. The last contrast must be referred to the legal ceremonies. The law having an image of things that were at a distance, it was necessary that in time it should be abolished and disappear. The gospel, exhibiting the body itself, retains a firm and perpetual stability.

Now, this difference between the "letter" and the "spirit" is not to be understood as if the Lord had given His law to the Jews without any beneficial result, without one of them being converted to Him, but it is used in a way of comparison, to display the plenitude of Grace with which the Legislator has honoured the preaching of the gospel. If we survey the multitude of those from among all nations whom the Lord has regenerated through the preaching of the gospel, we shall say those of ancient Israel who sincerely embraced the covenant of the Lord were extremely few.

9. The fourth difference arises out of the third. For the Scripture calls the Old Testament a covenant of bondage, because it produces fear in the mind. But the New it describes as a covenant of liberty, because it leads the heart to confidence and security. Paul says, "Ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15). Similarly that passage in the Epistle to the Hebrews says of the faithful that they "are not come unto the mount that might be touched and that burned with fire, nor unto blackness, and darkness, and tempest". (Heb. 12:18 etc.). Again, Paul explains the Roman passage further in Galatians when he allegorises the two sons of Abraham - that Agar, the bondwoman, is a type of Mount Sinai where Israel received the law; that Sarah, the free-woman, is a figure of the celestial Jerusalem, whence proceeds the gospel. That as the son of Agar is born in bondage and can never attain to the inheritance and the son of Sarah is born free and has the right to inheritance (Gal. 4:22 etc.), so by the law we were devoted to slavery, but by the gospel alone are generated to liberty.

10. The three last comparisons are between the law and the gospel. In these "the Old Testament" denotes the law; and "the New Testament", the gospel.

How about the faithful who lived in the Old Testament dispensation as respecting their salvation? I say that all the saints whom the Scripture mentions as having been chosen by God, even from the beginning of the world, have been partakers of the same blessing with us to eternal salvation. For the holy fathers, though they lived under the Old Testament, did not rest satisfied with it, but always aspired after the New, and thus enjoyed a certain participation of it. Those who contented themselves with present shadows and did not extend their views to Christ are condemned as blind and under the curse. For what greater ignorance can be imagined than to hope for an expiation of sin by the sacrifice of an animal? Those who merely observed the law without any reference to Christ were condemned.

11. The fifth difference, which we may add, consists in this - that till the advent of Christ, the Lord selected one nation to which He would limit the covenant of grace (Deut. 32:8,9; 10:14). In the meantime He suffered other nations as if they had no business with Him, to walk in vanity (Acts 14:16). The Israelitish nation were as

darling sons; others were strangers. But when the fulness of time was come (Gal. 4:4), appointed for the restoration of all things (Matt. 17:11), and the Reconciler of God and man was manifested (Eph. 2:14), the barrier was demolished. The Divine mercy so long confined in the Jewish church was announced to the Gentiles that they might, being reconciled to God, be coalesced into one people (Col. 3:11; Ps. 2:8 72:8).

12. The vocation of the Gentiles, therefore, is an eminent illustration of the superior excellence of the New Testament above the Old. This call to the Gentiles was explicitly announced by the prophets, but it was not to be answered until the kingdom of the Messiah. Even Christ Himself made no advances towards it at the beginning of His preaching, but deferred it till He should have completed all our redemption. (Matt. 15:24; Matt. 10:5,6).

13. In these four or five points, I think I have given a correct statement of the whole of the difference between the Old and the New Testament. But because some persons represent the different modes<sup>of</sup> instruction and such a considerable alteration of rites<sup>as</sup> a great absurdity, I reply that God ought not to be deemed mutable because He accommodated different forms to different ages as He knew would be suitable to each. Now Paul compares the Jews to children and the Christians to youths (Gal. 4:1-3). What impropriety is there in this part of the government of God, that He detained them in the rudiments which were suitable to them on account of their age, but has placed us under a stronger and more manly discipline?

14. Now, if it is asked why God could not have given a revelation of eternal life in clear language without figures and diffuse His grace throughout the world before Christ came, then it is just the same as if they were to quarrel with God! Well might they ask why God created the world at so late a period, whereas He might have done it before. Whatever is done by God is done wisely and righteously!

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting (at Paauwe flat).

Lord's Day 10 a.m. Dr. Patrick Tan.

4 p.m. Rev. Tai Po-fu.

(Rev. Tow at Sembawang).

Nursery Roster: 15th June, Miss Jackie Lim & Mrs. Heng; 22nd June, Mrs. Eleanor Lim & Mrs. Nancy Seah.

Duty Roster for Sun. Lunch: Francis Leong, Chew Boon Piak, Jenny Goh, Catherine Ong. Fellowship at the Dining Hall after service. Earners \$1.00 and Non-earners 60¢.

Mr. Loh Sow Thong, father of Sis. Amy Loh, passed away Thurs. last. Funeral last Lord's Day was officiated by Rev. Tow. Gift in memory of Mr. Loh is acknowledged by F.E.B.C.

Land behind F.E.B.C., beginning at Chancery Lane, is to be developed into car parks after July.

KULAI BESAR. Since last week's listing of our needs we've received a rice cooker from a Lifer, so that the original \$60 is diverted to other items. From Zion again \$50 and \$50, LCSS \$75; Lifer \$30. Henceforth, nightly tuition with gospel teaching will be given, Mon. to Fri., by FEBC students. When going upcountry please call at 266, Kulai Besar Garden, entering at junction of Chung Khiaw Bank.

JURONG B-P CHURCH, at Rev. Paauwe's family worship this week, voted to lease land from JTC when her BF reaches \$5,000. (Land along Jalan Bahar has been verbally promised.)

AT GALILEE's 14th Anniversary last week, eight souls were added to the congregation by baptism and confirmation. Tender for a shophouse at Telok Blangah to start a Gospel Centre has been submitted.

ZION celebrated her 17th Anniversary this Saturday with a Buffet Dinner. Offerings are taken for Bethany B.F.

"BIBLE SILHOUETTES" by Jason Linn (Old Testament, Vol. I, 300 pages, published by Alliance Press, Hong Kong) is out! The

price per copy is \$4.00, obtainable from F.E.B.C. (The New Testament, Vol. II. is in press. The crystallisation of 30 years of Bible study, these profiles of the Bible will stimulate the Bible-reading movement in our churches. To cater to the needs of the English-speaking, Rev. Tow has begun translation of this work of the Chinese missionary-theologian. Watch for serialising beginning from August.

MR. FREDDIE HO of S.U. and Miss Grace Thio (formerly of Sembawang) were married today at the Church of the Ascension, Dr. G.D. James officiating.

THE LOGOS is presently headed for the Philippines and is scheduled to reach Saigon, Aug. 2.

THE GOVERNMENT is heartily supported by us in banning the rock musical film, "Jesus Christ Superstar". Singapore is the first country to do so and the reason is that Superstar is a distorted version of Christ.

#### SEND OUT THY LIGHT AND THY TRUTH

Send out Thy light and Thy truth, let them lead me;

O let them bring me to Thy holy hill.

Send out Thy light and Thy truth, let them lead me;

O let them bring me to Thy holy hill.

O let them lead me, O let them lead me,

O let them bring me to Thy holy hill.

Lead me, O Lord, in the way everlasting;

O lead and guide me to Thy holy hill.

Lead me, O Lord, in the way everlasting;

O lead and guide me to Thy holy hill.

O do Thou lead me, O do Thou guide me,

O lead and guide me to Thy holy hill

-PH- 85.

#### ATTEND THE 1ST INDONESIAN CONFERENCE OF CHRISTIAN CHURCHES, Djakarta, July 29-Aug.

2. This Conference will raise a testimony for Preservation of Bible Christianity and its Propagation through associated missions. Dr. J.C. Maris of Holland will be present. Cheap excursion air fares and accommodation arranged! Send a fulltime worker from your church!



"Earnestly contend for the faith."

#### THE "JESUS CHRIST SUPERSTAR" CONTROVERSY

When the news of our Government banning the rock musical film, "Jesus Christ Superstar" appeared in the Straits Times last week, this Weekly immediately voiced her support on behalf of the Bible Presbyterian Church in Singapore and Malaysia. We're glad also to read Mt. Carmel Church's support, dated June 16, 1974, which says, "The 'Jesus Christ' of 'Superstar' is not the Jesus we believe, worship and follow. If the film is not banned, not only would our Lord be misrepresented and scandalised, thousands who never seriously read the Gospels will be tragically misled. Can we afford it?"

No sooner had we taken our stand with the Government than a salvo was fired by "Objective Christian" in "Letters to the Editor," Straits Times, June 19, 1974, in which the reader's arguments for "Superstar," were captioned 'Ban on 'Superstar' a ban on good music.' However the Straits Times editorial on the same day replies, under caption, "Filmgoers' Cross," as follows:-

"The suggestion that the rock musical Jesus Christ Superstar be given a trial public screening is both impractical and contrary to the law. The Board of Film Censors is authorised to approve, ban, make excisions in or classify films; nothing else. The board's decisions can be reviewed by an Appeals Committee who will have the last word on "Superstar." The censors banned the film on grounds which were implicitly endorsed by church leaders yesterday. "Superstar" distorts the history of Christianity, said the board. It misrepresents theology and is blasphemous, said church leaders while generally suggesting that the film be screened all the same. The Appeals Committee should view the film in a broader perspective - remembering, of course, that whatever the film's artistic merit and whatever approval it has received abroad, the real issue is: Will it offend the susceptibilities of a religious group in heterogeneous Singapore?"

However, on June 20, 1974 there was splashed this big report on support gathering for "Superstar" from both Roman Catholic and Protestant Church leaders as follows:

#### Give banned film a trial screening, say church leaders

"Christian church leaders were yesterday generally for the Film Censor Board lifting the ban on the film, Jesus Christ Superstar.

Most of them felt that the board should at least temporarily lift the ban so as to gauge public reaction. If there was a public outcry, then screening could be halted, they said.

Catholic Jesuit priest Rev. Fr. G. Keane, who attended the film preview here, described it as "an extremely good work of art, and the best production on Christianity he had seen."

Many might object to it because they disapproved of rock culture, but these reservations were due to individual tastes. The church did not condone or condemn the film.

Rev. Fr. Jeoffrey Plant of the Catholic Franciscan Mission who has seen the film and stage versions said that the two reasons given by the board....that the film distorted the history of Christianity and was objectionable to its followers did not hold.

"How can it distort history, when it makes no attempt to present it? It is merely the gospel seen through the eyes of two people. And the gospels themselves as an interpretation of the life of Christ," he said.

He classed the film as an excellent attempt to present Christianity in modern idiom, modern language and music.

Rev. Kenneth Chellappah of the Methodist Church, who saw the film in Sydney, said that he was disappointed over the ban, as the film had a tremendous message for the young.

He said: "We cannot hide our heads in sand. Religion is progressive nowadays."

Rev. Earlsley White, of the Presbyterian Church in Orchard Road thought that the Censor Board was sincere and well meaning but mistaken.

"I don't think that there is anything in the film that would anger Christians, or bring about an outcry."

The film distributor, Cinema International Corporation, has appealed to the Film Appeals Committee against the ban.

The Film Censor Board has banned the film here because the film, it said distorted the history of Christianity and was objectionable to Christians."

On June 21, 1974; Elder Tow Sian Hwa under the pen name of "A Bible Student" wrote the Straits Times, under caption "Let Superstar remain on record" as follows:-

"The only reliable record of the life of Jesus Christ is the four Gospels.

The Gospels' account present Him as a perfect and sinless God-Man.

The film Jesus Christ Superstar presents Him as one of the lovers of Mary Magdalene - a mere human who had fallen into temptation.

Also, the resurrection is done away with, so Jesus ends up in the grave.

These are blatant misrepresentations of biblical history and distortion of truth. No sincere and honest student of the Bible can deny this.

The medium for the distorted message of the film is hard rock music, the kind of music referred to by our Minister of Defence and Deputy Prime Minister, Dr. Goh Keng Swee, as "barbaric music."

Of course, one man's meat is another poison, and the ardent rock fan will not be denied his fare.

Let him buy the records of the film and enjoy his music, but let all believing Christians defend the honour of their Lord by protesting against the film."

June 22, 1974 under caption "Let ban on Superstar stay" is this Straits Times report on further protests sent in by Rev. Paauwe in the name of ICY and by Rev. Quek Kiek Chiang as moderator of the B-P Church:-

"A Christian church leader yesterday urged the Film Censor Board not to lift its ban on the rock musical, Jesus Christ Superstar, despite a suggestion by other church leaders to allow the film a trial screening here.

Rev. Edward Paauwe, vice-chairman of the International Christian Youth, said it was an "utter mystery to him how any Christian, let alone church leaders, could condone "the deliberate falsification of the accounts of the Holy Scripture - as shown in the film."

In a letter to the board Rev. Paauwe said the film was an "affront to Christinity" and hoped the board would stick to its original decision to ban it.

The Bible-Presbyterian Church of Singapore and Malaysia supported Rev. Paauwe's view and said that the film was "blasphemous" as it ridiculed Christ by making him appear 'a deluded individual.'"

#### CALL TO EVERY MEMBER TO DEFEND OUR LORD

Since there is mounting pressure by Ecumenical Churchmen upon our Government to release the film, the pastors and elders involved in this CONTROVERSY feel we must call every member of every one of our 13 Singapore Churches to defend our Lord. A Signatures Campaign is therefore launched this Lord's Day to affirm our support to Government to keep this blasphemous and hippie-culture film from polluting and corrupting the youth of Singapore. Dear Reader, if you love your Lord sign it on! - Timothy Tow.

#### EVIDENCE OF BLASPHEMOUS DISTORTIONS OF HOLY SCRIPTURE FROM THE BOOK JESUS CHRIST SUPERSTAR

Crowd:

Hosanna Heysanna Sanna Sanna Ho  
Sanna Hey Sanna Ho Sanna  
Hey JC, JC won't you smile at me?  
Sanna Ho Sanna Hey Superstar

He's a man he's just a man  
And I've had so many men before  
In very many ways  
He's just one more  
\* \* \*

Jesus

I'd wanna know I'd wanna know my God  
I'd wanna see I'd wanna see my God  
Why should I die  
Would I be more noticed than I was ever  
before  
Would the things I've said and done matter  
any more?  
I'd have to know I'd have to know my Lord  
I'd have to see I'd have to see my Lord  
If I die what will be my reward?  
I'd have to know I'd have to know my Lord  
Why should I die?  
Can you show me now that I would not be  
killed in vain?  
\* \* \*

Crowd:

See my eyes I can hardly see  
See me stand I can hardly walk  
I believe you can make me whole  
See my tongue I can hardly talk  
See my skin I'm a mass of blood  
See my legs I can hardly stand  
I believe you can make me well  
See my purse I'm a poor poor man  
Will you touch will you mend me Christ  
Won't you touch will you heal me Christ  
Will you kiss you can cure me Christ  
Won't you kiss won't you pay me Christ

There's too many of you - don't push me Herod  
There's too little of me - don't crowd me  
Heal yourselves!

\* \* \*

Mary Magdalene

I don't know how to love him  
What to do how to move him  
I've been changed yes really changed  
In these past few days when I've seen  
I seem like someone else myself  
I don't know how to take this  
I don't see why he moves me

Feed my household with this bread -  
you can do it on your head  
Or has something gone wrong? Why do you  
take so long?  
C'mon King of the Jews  
Hey! Aren't you scared of me Christ?  
Mr. Wonderful Christ!  
You're a joke you're not the Lord-



Saturday, 29th June, 1974.

CHRIST'S ASSUMPTION OF REAL HUMANITY

1. The reality of Christ's humanity was anciently opposed by the Manichaeans and the Marcionites. The latter imagined Christ's body to be a visionary phantom and the former dreamed that He had a celestial body. Both these errors are contrary to the testimonies of Scripture. Christ came into the world not in a heavenly seed nor in a phantom of a man, but in the seed of Abraham, Jacob and David (Gen. 12:3; 18:18; 22:18; 24:4; Acts 3:25; 2:30; Ps. 132:11; Matt. 1:1). He was called the Son of David, and of Abraham, not because he was merely born of the virgin after having been formed of some aerial substance, but because He was "made of the seed of David according to the flesh," descending from the Jews (Rom. 1:3; 9:5). The Lord Himself, not content with the appellation of man, frequently calls Himself also the Son of Man - a more express declaration of His real humanity. His real humanity is further attested by innumerable other passages of Scripture which record His hunger, thirst, cold and other infirmities of our nature, and that "He took not on him the nature of angels, but He took on Him the seed of Abraham". He was "not a high priest which cannot be touched with the feeling of our infirmities" (Heb. 2:14,16,17; 4:15), etc. And as He is the head and we are His body (Eph. 4:15,16), all that the Father conferred on Christ belongs to us.

2. Marcion argues that Christ invested Himself with a phantom instead of a real body because He is said to have been "made in the likeness of men" and to have been "found in fashion as a man" (Phil. 2:7,8). Our answer is that the subject of this statement is not the nature of Christ, but His conduct. It refers to Christ's humility by the assumption of a real human nature, for what is the meaning of "He was found in fashion as a man" but that for a time His Divine glory was invisible and nothing appeared but the human form in a mean and abject condition (I Pet. 3:18; II Cor. 13:4)?

Manichaeus fabricates for Christ an aerial body because He is called "the second Adam, the Lord from heaven" (I Cor. 15:47). But the apostle here is not speaking of a celestial corporeal essence, but of a spiritual energy which, diffused from Christ, raises us into life.

Respecting the appellation of first-born, the Manichaeans plead that Christ ought to have been born at the beginning, before Adam, in order "that he might be the first-born among many brethren" (Rom. 8:29). We reply that the primogeniture attributed to Him refers not to age, but to the degree of honour which He enjoys.

3. Those passages where Christ is called "the seed of Abraham" and "the fruit of the body of David" they with equal folly involve in allegories. Equally unfounded is their notion that Christ is called the Son of David in no other sense but because He had been promised and was at length manifested in due time. For after Paul has declared Him to have been "made of the seed of David", the immediate addition of this phrase "according to the flesh" (Rom. 1:3) is certainly a designation of nature. Now, if He was not really begotten of the seed of David, what is the meaning of this expression, "the fruit of his loins" (Acts 2:30)?

The modern Marcionites, contending that women have no generative semen, argue therefore that Christ derived his body from nothing. As this is not a theological question, I shall not meddle with points belonging to philosophy and medical art.

I grant that a passive power is ascribed to women, but I also maintain that the same power that is affirmed of men is indiscriminately predicated of them. Nor is Christ Himself said to be "made" by a woman, but "of a woman" (Gal. 4:4). Some impudently inquire whether we choose to say that Christ was procreated from the menstrual seed of the Virgin. I will inquire, on the other hand, whether He was not united with the blood of His mother? This they must be constrained to confess. It is properly inferred, therefore, from the language of Matthew (Matt. 1:16) Christ was procreated from her seed, as when Booz is said to have been begotten of Rahab (Matt. 1:5) it denotes a similar generation. Nor is it the design of Matthew here to describe the Virgin as a tube through which Christ passed, but to discriminate this miraculous conception from ordinary generation, in that Jesus Christ was generated of the seed of David by means of a Virgin.

4. Our opponents further argue that if Christ is perfectly immaculate and was begotten of the seed of Mary by the secret operation of the Holy Spirit then it follows that there is no impurity in the seed of women, but only in men. But we do not represent Christ as perfectly immaculate merely because He was born of the seed of a woman unconnected with any man, but because He was sanctified by the Spirit, so that His generation was pure and holy, such as would have been before Adam's fall. Therefore, whenever Scripture mentions the purity of Christ, it relates to a real humanity, because to assert the purity of Deity would be quite unnecessary. The generation of man is not naturally and originally impure and corrupt, but only accidentally so, in consequence of the fall. Therefore we need not wonder that Christ who was to restore our integrity was exempted from general corruption.

Another argument they put forth is that if the Word of God was clothed with flesh, it was confined within the narrow prison of an earthly body. This is mere impudence because although the infinite essence of the Word is united as one person with the nature of man, yet we have no idea of its incarceration. For the Son of God miraculously descended from heaven, yet in a manner He never left heaven. He chose to be conceived in the womb of the Virgin and yet He never ceased to fill the universe.  
(From Calvin's Institutes Bk II, Ch. XIII, Abridged by T. Tow)

## REPORT ON KULAI BESAR

By Betty Tow

It was raining when I arrived at Kulai Besar on Monday 24th June with three other FEBCers, Anne Cheang, Dorothy Soh and Ellen Tan. Soon after dinner, we began our night meeting at 7 p.m. The children were by then all seated on the benches, waiting for a time of singspiration and story-telling. They were taught English as well as Chinese choruses. Their voices were so loud that I had a hard time in making myself heard on the organ! When it came to story-time, all eyes were fixed on visual-aid pictures. As the story reached the climax and became so interesting, Anne would stop there and say that she would continue the next day. This made the children eager to come every night so as not to miss any part of the gospel story which was in the form of a series.

Immediately after this, we would give the children tuition in their schoolwork, especially in Chinese, English, Mathematics and Bahasa Malaysia. The standards range from kindergarten to Standard Six and even to Form One. We find it hard to cope with four or five standards at the same time. There are as many as 120 children attending these night meetings and tuition. Our main aim is not giving tuition, but rather to feed these hungry souls with the Word of God. I truly praise and thank the Lord for giving me this opportunity to help with the work at Kulai Besar four days. When FEBC reopens, it is impossible for us to be there all the time. "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

(Matt. 10:37,38)

### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting

Session Meeting

Lord's Day 10 a.m. Rev. Tow (Lord's Supper)

4 p.m. Rev. Tai ( " " )

(Rev. Tow at Dedication of J.B. Christian Church 2.30 p.m.)

Nursery Roster: 7th July Mrs. Amy Khoh & Mrs. Annie Tan.

Sunday Lunch Roster: Cecilia Seah, Connie, Anna Leong, Doreen Lee

The Receipt of \$400 from a Penangite for Kulai Besar helps us to install a double bed, a cupboard, make fence for a small garden across the road, allowing a surplus of \$200. Praise the Lord.

WEDDING BELLS The holy matrimony between Miss Trinh Huong Linh, FEBC graduate and Mr. Alexander To Ha Luc is solemnised Sat. June 29, 1974 at Trinity Evangelical Divinity School, Deerfield, Illinois, USA.

REV. EDWARD PAAUWE and two FEBC students, John Lim and Mike Manning are taking an evangelistic trip to West Malaysia this Lord's Day, leaving after Sunday Lunch. They will preach at Rawang and Muar and visit with Mr. Sam Guneratnam of Pokok Assam who is now seriously ill at a K.L. Government Hospital. They plan also to open up the Lord's house at Pokok Assam to hold meetings with the young people. Their final destination is Penang where Dr. Siang Yew has arranged for them to speak at churches and schools. Returning they will visit Kelapa Sawit and Kulai Besar. Please support them in prayer.

JURONG B-P CHURCH is taking steps to inquire into the land situation at Jalan Bahar. \$100 is received is boost the B-P. Pray for positive news from J.T.C!

### THE CHRISTIAN NATIONALS EVANGELISM COMMISSION

cordially invites readers to the Dedication Service of Johore Bahru Christian Church and Malaysia Field Office at 8 Jalan Beringin, Kebun Teh Park, J.B., Johore, Sunday July, 7, 1974, 2.30 p.m. Rev. Tow is requested to give the Lord's message.

More about

"SUPERSTAR". The Life Church's Religious Announcement in Sunday Times last week not only carried the usual six-word fresh Bible quote but also this: "Jesus Christ Superstar"? No! He is the Sun of Righteousness (Malachi 4:2). Praise God for \$25 offered by a LCSS member towards these weekly Gospel quotes.

The signatures gathered from 13 B-P Churches in Singapore to protest "Superstar" totalled 1011.

### MAKE SURE OF TRUTH

Make sure of truth,  
And truth will make thee sure;  
It will not shift nor fade nor die,  
But like the heav'ns endure.

Man and his earth  
Are varying day by day;  
Truth cannot change, nor ever grow  
Feeble and old and gray

God's thoughts, not man's,  
Be these thy heritage;  
They, like himself, are ever young,  
Untouched by time or age.

With God alone  
Is truth, and joy, and light;  
Walk thou with him in peace and love,  
Hold fast the good and right.



THE UNION OF THE TWO NATURES CONSTITUTING THE PERSON OF THE MEDIATOR

(From Calvin's Institutes Bk. II, Ch. XIV, Abridged by T. Tow)

1. When it is said that "the Word was made flesh" (Jn. 1:14) this is not to be understood as if the Word was transmuted into flesh. The Son of God became the Son of man not by a confusion of substance but by a unity of person. In the union of the Divinity with humanity, each nature retains its properties entire, yet both together constitute one Christ. This mystery is reflected in man's composition of two substances, the soul and the body. Neither of the substances is confounded with the other as not to retain its own nature. But it is also true that the properties of the soul are transferred to the body and vice versa, yet he that is composed of these two parts is no more than one man. Now, the Scriptures speak in a similar manner respecting Christ. They attribute to Him sometimes those things which are applicable merely to humanity, sometimes those things which belong peculiarly to His Divinity, and not infrequently those things which comprehend both natures but are incompatible with either of them alone. This union of the two natures of Christ they so carefully maintain that they sometimes attribute to one what belongs to the other. Ancient writers called this a communication of properties.

2. Those things which belong peculiarly to His Divinity may be seen e.g., Christ's own expression, "Before Abraham was, I am" (Jn. 7:58). From Paul is the assertion that Christ was "the first-born of every creature, that he is before all things, and that by Him all things consist" (Col. 1:15).

Those things which belong peculiarly to humanity may be seen in the Mediator's role as "servant" (Isa. 52:1) and in His having "increased in wisdom and stature" (Luke 2:52), in that He seeks not His own glory and that He knows not the last day (Jn. 8:50; Mark 13:32).

But the communication of properties is exemplified in the assertion of Paul that "God purchased the Church with His own blood" (Acts 20:28) and that "the Lord of glory" was "crucified" (I Cor. 2:8). Also in what John says that they had "handled the Word of life" (I Jn. 1:1).

God has no blood. He is not capable of suffering or being touched with hands. But since He who was at once true God and the man Christ Jesus was crucified and shed His blood for us, those things which were performed in His human nature are improperly, yet not without reason, transferred to the Divinity.

3. But the clearest of all the passages declarative of the true substance of Christ are those which comprehend both the natures together. These abounded in the Gospel of John. For it is not with exclusive reference to the Deity or the humanity, but respecting the complex person composed of both. In these passages it is stated that He has received power of the Father to forgive sins, to raise up whom He will, to bestow righteousness, holiness and salvation, that He is appointed Judge of the living and the dead, that He may receive the same honour as the Father (Jn. 1:29, 5:21-23). Finally, that He is "the light of the world", "the good shepherd", "the only door", "the true vine" (Jn. 9:5; 10:9,11; 15:1). For with such prerogatives was the Son of God invested at His manifestation in the flesh which although He enjoyed with the Father before the creation of the world, yet not in the same manner or on the same account, and which could not be conferred on a mere man. Let this maxim serve as a key to the true sense that those things which relate to the office of the Mediator are not spoken simply of His Divine or of His human nature. The title of Lord when peculiarly applied to the person of Christ marks an intermediate station between God and us (I Cor. 8:6).

4. Without understanding the significance of the intermediate station of the Mediator, the mysteries of the Divine-human complex of Christ are thrown into confusion. But we conclude that Christ, as He is both man and God, composed of these two natures united, yet not confounded is our Lord and the true Son of God, even in His humanity.

We ought to avoid the error of Nestorius who, attempting rather to divide than to distinguish the two natures, imagined a double Christ. We must also beware of the error of Eutyches, lest while we aim to establish the unity of Christ's person, we destroy the distinction between the two natures. Wherefore, as Nestorius was justly condemned in the Council of Ephesus (431); so also was Eutyches afterwards in the Councils of Constantinople (553) and Chalcedon (451). To confound the two natures of Christ and to separate them, are equally wrong.

5. But in our time there has arisen a heretic in Michael Servetus who in the place of the Son of God has substituted an imaginary being composed of the essence of God, spirit, flesh and three uncreated elements. His subtlety tends to subvert the distinction between the two natures and thereby to represent Christ as something composed of God and man, and yet neither God and man. He declared that before Christ was manifested in the flesh there were in God only some shadowy figures with no real existence till the Word actually became the Son of God.

6. But if His filiation (so to speak) commenced at the time of His manifestation in the flesh, it will follow that He was the Son also in respect of His

human nature. Servetus, however maintains that out of the flesh He could not be entitled to this appellation.

But by Paul's teaching, Christ is called "the Son" in His human nature, not as the faithful are by adoption, but the true and natural, and therefore the only Son. We who are regenerated are honoured by God with the title of sons, but the appellation of "His true and only begotten Son" He gives to Christ alone. And we extend this honour to the whole person of the Mediator that He who was born of the Virgin is truly and properly the Son of God, but nevertheless with respect to His Deity, as Paul suggests, when he says that he was "separated unto the gospel of God, which He had promised afore, concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power" (Rom. 1:1-4). The appellation "Son of God" refers particularly to Christ's Deity and eternal existence and the Son of man to His human nature.

7. Servetus further argues that before Christ appeared in the flesh, He is nowhere called the Son of God but in a figurative sense. We reply that although the description of Him then was rather obscure, the inference is clear, even under the law and the prophets He was the Son of God before His name was commonly used in the Church. Solomon, speaking of the infinite sublimity of God, affirms His Son to be incomprehensible as Himself. "What is His name?" he asks, "and what is His Son's name, if thou canst tell?" (Prov. 30:4). It must also be remarked that all the most ancient writers have with one accord asserted the same doctrine, for example, Irenaeus and Tertullian who both acknowledge Jesus Christ was always the invisible Son of God before His visible appearance.

8. Servetus' who recognises Christ to be the Son of God insofar as He was conceived by the Holy Spirit in the womb of the Virgin destroys the eternal generation of Wisdom of which Solomon speaks (Prov. 8:22, etc). Servetus must be refuted that the pious reader, admonished by his example, may preserve himself within the bounds of sobriety.

The substance of Servetus heresy is that the Son of God was from the beginning an ideal existence, and that even then He was predestinated to be a man who was to be the essential image of God. His generation he explains thus: that there existed in God from the beginning a will to beget a Son, which was carried into effect by His actual formation. He likewise confounds the Spirit with the Word by asserting that God distributed the invisible Word and Spirit into body and soul. In short, he puts the prefiguration of Christ in the place of His generation, and affirms that He who was then in external appearance a shadowy Son was at length begotten by the Word, to which he attributes the properties of the seed. Whence it will follow that the meanest animals are equally the children of God, because they were created of the original seed of the Word of God. For though he compounds Christ of three uncreated elements to countenance the assertion that He is begotten of the essence of God, yet he pretends him to have been the first-born among creatures in such a sense that even inanimate substances possess the same essential Divinity! From this summary the judicious reader will conclude that by the subtle fallacies of this heretic the hope of salvation is completely extinguished. But we can have no Redeemer, except Him who became man by being really begotten of the seed of Abraham and David according to the flesh.

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting  
Fri. 8 p.m. Far Eastern Kindergarten  
Com. Meeting at Elder Joshua Lim's.  
Sat. 4 p.m. ICY Rally at Life Church,  
Dr. J.C. Maris ICC Gen. Sec.  
speaking.  
Lord's Day 10 a.m. Dr. J.C. Maris  
4 p.m. Rev. Tow.

Nursery Roster: 14th July Mrs. Evelyn Tay  
& Miss Catherine Ong.

Sunday Lunch Roster: Lucy Tan, Tan Ah Liu  
& Alice Khoo.

IN MEMORIAM Mr. Sam Guneratnam, 80, with whom FEBC and Life Church have been associated in the gospel ministry at Pokok Assam since 1967, was called to glory at K.L. General Hospital, June 24, 1974.

RAWANG Since Mr. Teo Chiam Seng, retired Presbyterian pastor made residence at Rawang, the congregation has doubled and S.S. has 60 in attendance.

REV. PHILIP HENG flew July 4 to Medan in the gospel ministry and is due to return July 14.

FAR EASTERN BIBLE COLLEGE is scheduled to reopen Aug. 5, 1974 for the 13th academic year. Pray for us!

#### KULAI BESAR

Indeed God is doing marvellous things at Kulai Besar. Night after night (for the past few weeks) as the children came for tuition, gospel songs and the message of salvation were brought to them. We thank God that most of the children were more interested in hearing the gospel than in the tuition and a number of them stayed back after the tuition just to hear more about Jesus Christ. Not only do we thank God for this, but also for His daily provision of our needs and also for the window grilles that were put up not long ago for our security. Please support us with your prayers.  
(Lifer's \$90 acknowledged) - Ellen Tan

JESUS CHRIST SUPERSTAR We thank God that despite the ban being lifted by the Appeal Board, the 1211 signatures of our 13 churches are recognised by the press. We exhort readers not to be a part of the crowd who will see this film. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

Edited by T. Tow, 9A, Gilstead Road,  
Singapore. Tel. 513576.



THE CONSIDERATION OF CHRIST'S THREE OFFICES, PROPHETICAL, REGAL AND SACERDOTAL, NECESSARY TO OUR KNOWING THE END OF HIS MISSION FROM THE FATHER, AND THE BENEFITS WHICH HE CONFERS ON US

(From Calvin's Institutes Bk. II, Ch. XV, Abridged by T. Tow)

1. In order that faith may find in Christ a solid ground of salvation, it is proper to know that the office which was assigned Him by the Father consists of three parts. He was given as a Prophet, a King and a Priest. Merely to pronounce the names of these offices like the Papists while remaining ignorant of their end and use would be quite unprofitable.

We have observed before that although God sent prophets one after another and never left His people destitute of instruction, yet the minds of the pious were always persuaded that the full light of understanding could not come till the advent of the Messiah (Jn. 4:25; Isa. 55:4; Heb. 1:1,2).

2. Now it is to be observed that the appellation of "Christ" belongs to these three offices. Under the law, not only priests and kings, but prophets also, were anointed with holy oil. Hence the celebrated title "Messiah" was given to the promised Mediator. Isaiah expressly mentions His anointing to the prophetic office, "The Spirit of the Lord is upon Me because the Lord hath anointed me to preach good tidings unto the meek" (Isa. 61:1,2). Notice that He is anointed by the Spirit and that not in a common manner, for He is distinguished from other teachers who held a similar office. Further notice that He received this anointing not only for Himself that He might perform the office of a teacher, but for His whole body, that the preaching of the gospel might be attended continually with the power of the Spirit. Christ is the end of all prophecies so that they who make any extraneous addition to it are guilty of derogating from His authority.

3. With regard to the kingdom it would be useless to speak without first apprizing the reader that it is a spiritual one. For though God has sworn that the throne of David would be as enduring as the sun (Ps. 89:35-37), immediately after Solomon's death, the dignity of the kingdom sustained a considerable degradation. It diminished afterwards more and more till at length it fell in total ruin. In the Psalm quoted above there is no doubt that God here promises to be an everlasting Governor and Defender of His Church through the medium of His Son. Whence it follows that it is impossible for the devil and the world ever to destroy the Church which is founded on the eternal throne of Christ. To each individual the same eternity ought to encourage our hope of a blessed immortality.

4. The truth of our observation that Christ's kingdom is a spiritual one is evident from a consideration of the hardship and misery of our condition in the warfare under the cross. It ought to be known that whatever felicity is promised us in Christ consists not in external accommodations, such as a life of joy and tranquillity, abundant wealth, security from every injury, and numerous delights suited to our carnal desires, but that it is suited to the heavenly state. Rather "The kingdom of God is righteousness, peace and joy in the Holy Ghost" (Rom. 14:17). Since it is not terrestrial or carnal but spiritual it elevates us even to eternal life, that we may patiently pass through this life in afflictions, hunger, cold, contempt and other disagreeable circumstances; contented with this single assurance that our King will never desert us till our warfare is done.

5. His regal unction therefore is not composed of oil and aromatic perfumes, but He is called "the Christ of God" (Luke 9:20) because the sevenfold Spirit rested on Him (Isa. 11:2). This is the "oil of gladness" which the Psalmist declares Him to have been "anointed above" his "fellows". (Ps. 45:7; Jn. 3:34). From "His fulness" of grace (Jn. 1:16), proceeds the munificence mentioned by Paul by which grace is variously distributed to the faithful (Eph. 4:7). These passages confirm that the kingdom of Christ consists in the Spirit, not in terrestrial pleasures or pomps. Therefore to be partakers of it, we must renounce the world. A visible emblem of this unction was displayed at the baptism of Christ when the Holy Spirit descended on Him in the form of a dove.

During the period of our pilgrimage Christ rules at the right hand of the Father as His vicegerent because it is the will of God to govern and defend His Church through the mediation of His Son. (Eph. 1:20,22,23). Ultimately, "He shall deliver up the kingdom to God, even the Father", and "then shall the Son Himself be subject, that God may be all in all" (I Cor. 15:24,28).

Apart from His ruling over the Church as King and Shepherd we are informed that He bears "a rod of iron" to "break" all the stubborn and rebellious (Ps. 2:9). It is likewise predicted "He shall judge among the heathen" (Ps. 110:6). Of this there are some instances to be seen in the present state, but the consummation of it will be at the last judgment, which may be considered as the last act of His reign.

6. Concerning His priesthood, He is a Mediator pure from every stain and

by His holiness renders us acceptable to God. Because of sin that separates us from God and the wrath of God needs to be appeased there is the necessity from the intervention of an atonement. This subject the apostle discusses at large in Hebrews Ch. 7 to 10. But the sum of the whole is this - that the sacerdotal dignity belongs exclusively to Christ because by the sacrifice of His death He has abolished our guilt and made satisfaction for our sins. There is no access to God, unless our Priest sanctify us by taking away our sins, and obtain for us that grace from which we are excluded by the pollution of our vices and crimes.

Now, under the law God commanded victims to be offered to Him from the flock and herd. A new and different method has been adopted in the case of Christ that the sacrifice should be the same as the priest, because it was impossible to find any other adequate satisfaction for sins or anyone worthy of so great an honour as to offer to God.

His only begotten Son. In His priestly act Christ also associates us with Himself in so great an honour, for we who are polluted in ourselves are being "made priests" (Rev. 1:6). Detestable is the invention of those, who, not content with the priesthood of Christ, have presumed to take upon themselves the office of sacrificing Him. This is daily attempted among the Papists where the mass is considered an immolation of Christ.

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#### FAR EASTERN BIBLE COLLEGE BULLETIN

Owing to certain irreconcilable differences in academic and administrative policy between the Principal, Rev. (Dr.) Timothy Tow and the Academic Dean, Rev. (Dr.) Quek Swee Hwa, the Board has regretfully accepted the resignation of the Academic Dean with effect from 5th July, 1974.

The Board wishes to make it absolutely clear that the foregoing is the sole reason for the Academic Dean's resignation.

The College will reopen for classes on 5th August, 1974.

The Board further announces the opening of an External Department for the preparation of students for the Diploma in Theology (External), University of London. This course will commence on Monday, 19th August, 1974 at 5 Tavistock Ave., Singapore 19 under the deanship of Dr. Quek Swee Hwa. - Rev. Quek Kiok Chiang, Chairman, Board of Directors, July 11, 1974.

#### CINEMA AND THE BIBLE COLLEGE

The cinema is the house of lust and filth. The Bible College is the house of God for the training of prophets. A prophet needs to live a holy and exemplary life. God's clear command in Leviticus 20:7 says "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God." What fellowship has the prophet of God with the house of sin? The answer is plain.

What about a good educational film? Are there any grounds for members of the Bible College to see such films? The crux of the matter is not seeing but being seen. "If prophets of God can go, why not an ordinary Christian like me?" So the reasoning goes, and weak members of Christ's body will inevitably be led into the path of worldliness and sin.

St. Paul says this: "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. Wherefore, if meat make my brother to offend, I will eat no flesh.....lest I make my brother to offend." (I Corinthians 8:9,13).

If going to the cinema may cause others to follow and fall into sin, then I will not go. - Dr. Tow Siang Hwa, accepted by FEBC Board of Directors.

#### MORE KULAI BESAR NEWS

One cannot stop praising the Lord for the wonderful work He is doing and for provision for every trying situation. There was nearly a gang fight when a group of hooligans tried to harass one of our students. Praise the Lord, Rev. Paauwe and his team were there and were able to take over the situation.

The response to the Gospel was overwhelming. Every night was devoted completely to the Word of God, the tuition sessions being disposed of. Certain children wearing charms gave them up! Even children of five learnt to tell their parents about Jesus Christ. All praises be to God for His every good work! - Dorothy Soh.

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200 Revival Choruses. This song book is fast running out of stock. Is there need of reprint? Your suggestions will be appreciated by Elder Tow Siang Hwa. DR. J.C. MARIS has been delayed. Rev. Paauwe and his team and FEBC students to Kulai Besar spoke in his absence at the ICY Rally at Life Church today. NEW EVENING CLASSES at FEBC, 9A Gilstead Road, commence Thurs. Aug 8, 7-15 p.m. Dr. Patrick Tan will teach Life of Christ and Rev. T. Tow "Bible Geography and Archaeology." All welcome.

#### READ YOUR MANDARIN BIBLE WITHOUT TEARS!

How? By the Po P'o Mo phonetic system. Commencing Aug 6, every Tues 7 to 8 p.m., before Life Church prayer meeting. -

Another FEBC course for the furtherance of the gospel. Tutor: Rev. Tow.

BIBLE SILHOUETTES by Jason Linn in Chinese Vol. I which has 300 pages contains 39 profiles of the O. Testament is out. \$4.00 per copy. This book will soon be serialised in English in this Weekly and published as a book by the Far Eastern Bible College. -

Edited by T. Tow, 9A, Gilstead Road, (11).



CHRIST'S EXECUTION OF THE OFFICE OF A REDEEMER TO PROCURE  
OUR SALVATION, HIS DEATH, RESURRECTION AND ASCENSION TO HEAVEN  
(From Calvin's Institutes Bk. II, Ch. XVI, Abridged by T. Tow)

1. The office of Redeemer was assigned to Christ in order that He might be our Saviour. (Acts 4:12; Matt. 1:21). Nevertheless the redemption would be incomplete if He did not by continual advances carry us forward to the ultimate end of salvation.
2. Before we proceed any further let us examine, by the way, how it could be consistent that God who precedes us with His mercy, should be our enemy, till He was reconciled to us by Christ. God was an enemy to men, till by the death of Christ they were restored to His favour (Rom. 5:10).
3. For God, who is the perfection of righteousness, cannot love iniquity which He beholds in us. Notwithstanding we are sinners by our own fault, yet we are still His creatures. Notwithstanding we have brought death on ourselves, yet He had created us for life. Thus, by a gratuitous love towards us, He is excited to receive us into His favour. But He cannot receive us as long as we remain sinners. Therefore in order to remove all enmity and to reconcile us to Himself, He abolishes all our guilt by the expiation exhibited in the death of Christ, that we who before were polluted may appear righteous and holy in His sight. The love of God the Father therefore precedes our reconciliation in Christ (I Jn. 4:19).
4. "The love of God," says Augustine, "is incomprehensible and immutable. For He did not love us when we were reconciled to Him by the blood of His Son, but He loved us before the creation of the world that we might be His children, together with His only begotten Son, even before we had any existence. Therefore our reconciliation by the death of Christ must not be understood as if He reconciled us to God, that God might begin to love those whom He had before hated; but we are reconciled to Him who already loved us, but with whom we were at enmity on account of sin. And whether my assertion be true, let the apostle attest. 'God,' says he, 'commendeth His love toward us, in that, while we were yet sinners, Christ died for us' (Rom. 5:8). He loved us, therefore, even when we were in the exercise of enmity against Him, and engaged in the practice of iniquity. Wherefore in a wonderful and Divine manner, He both hated and loved us at the same time. He hated us, as being different from what He had made us; but as our iniquity had not entirely destroyed His work in us, He could at the same time in everyone of us hate what we had done, and love what proceeded from Himself." This is the language of Augustine.
5. Now in answer to the inquiry, how Christ by the abolition of our sins has destroyed the enmity between God and us, and procured a righteousness to render Him favourable and propitious to us, it may be replied that He accomplished it for us by the whole course of His obedience (Rom. 5:19; Gal. 4:4,5). Christ saved us by His obedience in life, assuming the character of a servant, yet more precisely by His death, giving "His life a ransom for many" (Matt. 20:28). Other passages of Scripture emphasising His death are I Cor. 15:3; Jn. 1:29; Rom. 3:24,25; Rom. 5:9,10; II Cor. 5:21; Phil. 2:7,8; Jn. 10:15,18; Isa. 53:7; Jn. 18:4; Matt. 27:12,14; Ps. 40:7,8; Isa. 53:5. But His death must be that of a malefactor, when He is accused and overpowered by the testimony of witnesses and by the mouth of the judge condemned to die - in order to satisfy justice and atone for our sins, even as Isaiah had foretold in Ch. 53:12 (Mark 15:28), while from the lustre of His innocence it will at the same time appear that He was loaded with the guilt of others, but had none of His own. Had He been assassinated by robbers, or murdered in a popular tumult, in such a death there would have been no appearance of satisfaction and atonement.
6. From the sacrifices prescribed by the law of Moses and from the prophets we see that Christ's death was a vicarious sacrifice atoning for our sin (Isa. 53:10). The apostle more explicitly testifies the same, when he says, "He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (II Cor 5:21). Christ at His death was offered to the Father as an expiatory sacrifice in order that a complete atonement being made by the oblation, we may no longer dread the Divine wrath. Now, it is evident what the prophet meant, when he said, "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6), namely, that when He was about to expiate our sins, they were transferred to Him by imputation. The cross to which He was fixed was a symbol of this, as the apostle informs us: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ" (Gal. 3:13,14). Now when it is said that He was "made a curse for us" we must not conceive that He submitted to a curse which overwhelmed Him, but on the contrary, that by sustaining it, He depressed, broke and destroyed all its power. Therefore Paul proclaims the triumph which Christ gained for Himself on the cross, as though the cross which was full of ignominy had been converted into a triumphal chariot (Col. 2:14,15).

The words used in connection with Christ's death - redemption, ransom and propitiation - have to do with a slaughtered victim while the blood shed by Christ has not only served as an atonement to God but likewise as a laver to purge away our



pollutions.

7. It follows in the Creed "that He died and was buried." This means that Christ surrendered Himself to the power of death in our stead. The apostle says, "He tasted death for every man" (Heb. 2:9).

Now He surrendered Himself to death not to be absorbed in its abyss but rather that He might overthrow and destroy it. Lastly, He died, "that He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15). This is the first benefit.

The second is that, by a communication of Himself, He "mortifies" our "members which are upon the earth" (Col. 3:5), that they may no longer perform their own actions, and slays our old man, that it may not flourish and bear fruit any more. The burial of Christ has the same tendency, that being made partakers of it, we may be buried to sin and the world (Rom. 6:4,5; Gal. 6:14; Col. 3:3). In the death and burial of Christ, we have a two-fold benefit - deliverance from the thralldom of death and the mortification of our flesh.

8. But it is not right to omit His "descent into hell" which is of no small importance towards the accomplishment of our redemption. This was inserted a little after the days of the apostles and was gradually received in the churches. Some are of opinion that this clause contains nothing new, but is only a repetition of what had before been said respecting His burial, because the word rendered here "hell" is frequently used in Scripture to signify the grave. While it is true that the word "hell" is frequently understood to be of the "grave" I say it is not probable that such a superfluous tautology could have found its way into this compendium, in which the principal articles of faith are summarily expressed with the utmost possible brevity.

9. Others interpret that Christ descended to the souls of the fathers who had died under the law for the purpose of announcing the redemption and liberating them from the prison in which they were confined. They quote Ps. 107:16 and Zech. 9:11 and imagine a subterraneous cavern to which they have the name Limbus. This is a fable.

But I confess that Christ rather illuminated them by the power of His Spirit that they might know that the grace which they had only tasted by hope was then exhibited to the world. Probably to this we accommodate that passage of Peter where he says that Christ "went and preached unto the spirits who were keeping watch as in a tower" (I Pet. 3:19). This is generally rendered "the spirits in prison", but I conceive improperly.

The context also gives us to understand that the faithful who had died before that time, were partakers of the same grace with us. For the apostle amplifies it penetrated even to the dead, when the souls of the faithful enjoyed the present view of the visitation they had been anxiously expecting. On the contrary it was more clearly discovered to the reprobate that they were excluded from all salvation. But since Peter had not spoken in this distinct manner of the pious and the impious, we must not understand him as confounding them all together. He only designs to say that the knowledge of Christ's death was common to them both.

(to be continued)

#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Fan Tjok Sin.

Nursery Roster: 27th July, Miss Irene

Tan & Miss Chng Swee Kheng.

Sunday Lunch Duty Roster: Low Cheng Chye, Sim Mong Heng, Sim Mong Eng, & Angela Poon.

FAR EASTERN BIBLE COLLEGE reopens Monday Aug. 5 at 8.30 a.m. when students assemble for Day of Prayer at Queen Astrid Park. New students come from Singapore, Malaysia, Indonesia and Great Britain.

Please support us with your prayers as we hasten to train workers for the whitening harvest fields! Why let worms eat your books? Donate them to our library.

CONGRATULATIONS to Mr. Lawrence Leong for obtaining the M.A.

TO FIRST NATIONAL CONFERENCE OF INDONESIA COUNCIL OF CHRISTIAN CHURCHES: Dr. Quek

Swee Hwa and Mr. Chua Kim Soo leave

Lord's Day July 28 and Revs Tow, Paauwe and Mr. Eddy Ho leave SIA 10.15 a.m.

Mon. July 29. The latter party is scheduled to fly back Sat. Aug. 3 night.

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\* The Principal, Faculty and Students \*  
\* of \*  
\* Far Eastern Bible College \*  
\* cordially invite \*  
\* OUR READERS \*  
\* to the \*  
\* SEVENTH GRADUATION SERVICE \*  
\* in convocation at \*  
\* Life Bible-Presbyterian Church \*  
\* Gilstead Road, Singapore \*  
\* Sunday, August 11, 7.45 p.m. \*  
\* (Refreshments at F.E.B.C. Hall) \*  
\*\*\*\*\*

THE SECOND \$1,000 returned by Rawang to FEK is donated to Kelapa Sawit Building Fund. ON TO JALAN BAHARI! As a token of the Lord's leading toward Jalan Bahar Jurong B-P Church is opening a new Sunday School at a member's home near the Bahar junction. Pray for this new outreach after 14 years!

JEMALUANG where Miss Char laboured for two decades now comes under the support of both the Evangelistic League and Bible-Presbyterian Missions.

REV. C.T. HSU Many thanks for your dozens of valuable theological books just come in to F.E.B.C. library!



CHRIST'S EXECUTION OF THE OFFICE OF A REDEEMER TO PROCURE  
OUR SALVATION, HIS DEATH, RESURRECTION AND ASCENSION TO HEAVEN  
(From Calvin's Institutes Bk. II, Ch. XVI, Abridged by T. Tow)

10. But laying aside the Creed, we have to seek a more certain explanation of the descent of Christ into hell, and we find one in the Word which also gives consolation. It is in Acts 2:24 where it is declared "it was not possible that He should be holden of the pains of death." This verse tells us that not only the body of Christ was given as the price of our redemption, but that there was another greater and more excellent ransom, since He suffered in His soul the dreadful torments of a person condemned and irretrievably lost.

11. In this sense Peter says that "God raised Him up, having loosed the pains of death, because it was not possible that He should be holden of it." (Acts 2:24). Notice that He does not simply say "death" but that the Son of God was involved in "the pains of death" which proceed from the Divine wrath and malediction which is the origin of death. We affirm also that according to Heb. 5:7 and Matt. 27:46 and Isa. 53:4 Christ sustained the weight of the Divine severity. Hilary argues that by this descent we have obtained the destruction of death. Again, in another place, "The Son of God is in hell, but man is raised to heaven". Thus by contending with the pains of hell He obtained the victory that in death we may no longer dread those things which our Prince has destroyed.

12. We ought, therefore, as Ambrose justly advises, fearlessly to acknowledge the sorrow of Christ, unless we are ashamed of the cross. If His soul had experienced no punishment, He would have been only a Redeemer of the body.

It is also wrong to measure the emotional stresses suffered by Christ by the standards of sinful men. Robbers and malefactors obstinately rush forward to death. Many men nobly despise it and others calmly submit to it. But what constancy and magnanimity would the Son of God have discovered in being astonished and almost struck dead with fear of it? For it is related of Him what might generally be accounted a prodigy, that through the vehemence of His agonies, drops of blood flowed from His face. What disgraceful effeminacy would this have been to be distressed by the fear of a common death, as to be in a bloody sweat and incapable of being comforted without the presence of angels! Does not His thrice-repeated prayer proceeding from an incredible bitterness of soul demonstrate that Christ had a more severe conflict than with common death? If any one inquire whether Christ was then descending hell, when He deprecated death, I reply this was the prelude to it whence we conclude what horrible agonies He must have suffered.

13. Next follows His resurrection from the dead. Although our salvation is perfectly accomplished by His death, yet we are said to have been "begotten again to a lively hope" - not by His death, but "by His resurrection from the dead" (I Pet. 1:3). For it is on His resurrection that our faith principally rests. According to Paul, "Christ was delivered for our offences, and was raised again for our justification" (Rom. 4:25), as though he had said that sin was removed by His death and righteousness restored by His resurrection. Wherefore we ascribe our salvation partly to His death and partly to His resurrection. Therefore Paul asserts that He was "declared to be the Son of God, by the resurrection from the dead" (Rom. 1:4) because He then displayed His heavenly power, which is both a lucid mirror of His Divinity and a firm support of our faith (II Cor. 13:4; Phil. 3:10). Let us remember, therefore, that whenever mention is made of His death alone, it comprehends also what strictly belongs to His resurrection and vice versa.

Besides, as we have before stated that the mortification of our flesh depends on communion with His cross, so it must be understood that we obtain another benefit, corresponding to that, from His resurrection (Rom 6:4,5; Col. 3:1,2). A third benefit we derive from His resurrection is, as it were, a pledge to assure us of our own resurrection (I Cor. 15).

14. His resurrection is properly followed in the Creed by His ascension to heaven which was the real commencement of His reign (Eph. 4:10). By being received up into heaven, He removed His corporeal presence from our view, not that He might no longer be present with the faithful who were still in a state of pilgrimage on earth, but that He might govern both heaven and earth by a more efficacious energy. As His body was elevated above all heavens, so His power and energy have been diffused and extended beyond all the limits of heaven and earth. (Matt. 28:20).

15. After His ascension it is immediately added that He is seated at the right hand of the Father. This is a similitude borrowed from princes who have their assistants to whom they depute the exercise of government. So Christ, by whose medium God chooses to reign, is said to have been received to His right hand, as though it were said that He had been inaugurated in the government of heaven and earth till He descends to judgment (Eph. 1:20-22). All things, celestial and terrestrial, are committed to His government. "Sitting" refers not to posture of His body, but to the majesty of His dominion, presiding at the tribunal of heaven.

16. By faith we also "sit together" with Him, "in heavenly places" (Eph. 2:6).



We not only hope for heaven but already possess it in our Head. Faith knows that His residence with His Father conduces greatly to our advantage, for there He continually appears before the Father as our advocate and intercessor (Rom. 8:34), attracting the eyes of the Father to His righteousness, so as to avert them from sins. He reconciles Him to us and by His intercession makes a way of access to His throne (Heb. 4:16). In the third place faith has an apprehension of His power in which consists our strength, wealth, and triumph over hell. He sits on high that He may sanctify us by His Spirit and adorn His Church with a variety of graces and defend it by His protection from every calamity. And the Father has conferred on Him this power till He completes the last act by coming to judge the living and the dead.

17. Faith is called to meditate on that visible presence which He will manifest at the last day, for He will descend in the same visible form in which He was seen to ascend (Act 1:11). He will appear with the splendour of immortality and with a host of angels (Matt. 24:30; 25:31; I Thess. 4:16,17). We are commanded to expect Him as our Redeemer at the last day when He will separate the sheep from the goats and none will escape His judgment. From the remote corners of the world they will hear the sound of the trumpet, both the living and the dead. In a moment, as far as the living are concerned, their mortal life will be extinguished and absorbed and will be transformed into a nature entirely new. The dead in Christ shall rise first: then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (I Thess. 4:16,17; Acts 10:42; II Tim. 4:1).

18. It is a source of peculiar consolation to hear that He will preside at the judgment who has already destined us to sit in judgment with Him, so far will He be from ascending the tribunal to condemn us. (Rom. 8:34). It is no inconsiderable security that we shall stand before no other tribunal than that of our Redeemer and that He will relieve the consciences of His people from fear concerning the judgment.

Thus far I have followed the order of the Apostle's Creed which I believe to be universally received as a confession of faith from the days of the apostles. What we ought to regard principally, however, is that it comprehends a complete account of our faith in a concise and distinct order and that everything it contains is confirmed by Scripture.

19. In conclusion we see that the whole of our salvation and all the branches of it are comprehended in Christ. If we seek salvation, we are taught by His name JESUS that it is in him. If we seek any other gifts of the Spirit, they are to be found in His unction, strength, in His dominion; purity in His conception, redemption, in His passion, absolution, in His condemnation; remission of the curse, in His cross; satisfaction, in His sacrifice; purification, in His blood; reconciliation, in His descent into hell; mortification of the flesh, in His sepulchre; newness of life and immortality, in His resurrection; inheritance of the celestial kingdom, in His entrance into heaven; protection, security, abundance and enjoyment of all blessings, in His kingdom; a fearless expectation of the judgment; in the judicial authority committed to Him.

#### LIFE CHURCH APPOINTMENTS

Mon. 10:15 a.m. Rev. Tow & Co. leave for Jakarta SQ 204.

Tues. 8 p.m. Prayer Meeting, Elder Tay.

Sat. 9:45 p.m. Rev. Tow & Co. return SQ 209.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tai.

REV. K.C. QUEK FROM BALI - 19.7.1974.

Praise the Lord for helping us form the Bali Pioneer Mission.

The Evangelical Omroep through Dr. J.C. Maris, ICCC Gen. Secretary, will help establish under this Bali Pioneer Mission a Home and School for Bali and Poor Children at Tabanan. This Home and School will serve also as a Mission station and a Primary School. Mr. David Lea our host, who recommends us the opening of mission fields in Bengkulu (South Sumatra) and now Bali, serves as the Director. Two Balinese pastors who share the "old" faith with us, Daniel and Gede, have joined the Mission. The capital needs for land, building and furnishing are estimated at 40,000 Dutch guilders (about \$36,000 in S'pore currency). The monthly needs would be about 1,600 Dutch guilders. Two delegates and two observers from Bali will be attending the Jakarta Conference. Pray for us.

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The Principal, Faculty and Students  
of  
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Sunday, August 11, 7.45 p.m.  
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\*\*\*\*\*

FAR EASTERN BIBLE COLLEGE will graduate the following: Han Joong Sik, Joseph Ong, John Lim and Anne Cheang with the B.Th., Bobby Phee, Daniel Lee and Tang Sze Kok with the Dip.Th. and Suvana Ngarmisithichoke with the Cert. of Rel. Knowledge (retroactive 1969). Graduates are informed to see the Registrar personally before graduation.

The College wishes to acknowledge with thanks the gift of a piano from a Lifer.

A \$1,000 THANKOFFERING for deliverance from illness is divided equally between Kelapa Sawit and Jurong B.F.

TO CALL JAKARTA while our Singapore delegates are at the 1st National Conference of the Indonesia Council of Christian Church, ring 270534 (Mrs. Ahadi) or 24401 (Mr. Charles Sudargo).



Bible-Presbyterians are exhorted not only to defend the Bible but also to read a portion of it daily for their own nurture and sustenance. The introduction of Jason Linn's "Bible Silhouettes," a profile-study of the 66 Books of the Bible, beginning with Genesis, should give Readers a more vivid impression of the Bible, book by book. This serialising, week by week, should lead us to the publication of another book translated from the versatile pen of Jason Linn.

### THE BEGINNINGS OF MANKIND

(Genesis)

The most ancient story of mankind ever told is recorded in the Book of Genesis. In this record are imprinted many of the most tragic footprints of history. This Book may be divided into three epochs, viz., man in the primordial state, man after the Fall, and man under God's call - a period of 2,300 years from the creation of Adam to the death of Joseph.

From the beginnings in Adam to Noah in the tenth generation when a colossal tragedy engulfed mankind, even to the end of the Universal Flood, there was a long, long period of 1657 years. From the Flood to the Call of Abraham in the twentieth generation from Adam, there was a span of 367 years. From the Call of Abraham to the death of his great-grandson Joseph, the interval was 286 years. These periods of time are recorded in Genesis.

### I. THE ORIGIN OF MANKIND

Now, the Book may be divided into three main sections according to the three epochs dating from the origin of mankind. The first section is found in Chapter I and II. The record opens with God's almighty act of creation. From the creation has come the universe and all the things therein. In sequence is recorded the process of man's creation from which has stemmed the history of mankind. The awesome fiats of creation were given in six days. The seventh day was ordained the Sabbath Day. Thus the perfect works of God were brought to consummation.

We do not believe man has come into being by boring out of a rock. All the more we cannot accept the absurd thesis that mankind has evolved from a lower order of animals. For, God has ordained an iron-rigid "after his kind" law and order over this great-wide earth. Rather, we should know our origin that ours was of the noblest and brightest. Man's origin is God! It is man whom God has made "after our likeness". When we read the genealogy of mankind in the Gospel of Luke, and come to the last sentence, "Adam, which was the son of God," we cannot but be elated with pride that mankind has had such a glorious and dignified origin!

After the creation of man, God made with him a first Covenant. This Covenant established the conditions of man's life and salvation. Under this Covenant God gave man rights and privileges as well as duties. As to his rights and privileges, these consisted of reproduction, government and enjoyment. As to duties, these consisted of cultivation and oversight of the land to which he was domiciled. Man was to keep this Covenant with God and to be of help to one another. It was also established that he who broke the Covenant would be punished with death. When we consider all these things we cannot help being led to a sense of pride of our noble position and importance. How we should walk in the will of God to keep His Covenant. How we should go and open up this beautiful world to further and augment the works of God. Alas! No sooner had mankind been placed on such a prominent position than he fell. And because mankind broke the Covenant they lost their self-respect, which soon led to their death. From now on man's life was one tragedy after another, as the age of Innocence faded into the dim mists of history.

-from Bible Silhouettes by Jason Linn, translated by T. Tow.

### WORDS WITH PROPHETIC SIGNIFICANCE

Under the caption of "Whither FEBC" in the 6th Graduation Service folder Dec. 2, 1973 are these words from the principal's pen:-

"Our College though young is the first in Singapore and Malaysia to be named a Bible College. While related subjects such as are taught in a Christian College are valuable, we have deemed the reverent and devout study of the Bible as of paramount importance at FEBC. We believe the Bible to be the verbally-inspired, infallible, inerrant Word of God, the supreme and only rule of faith and life. Without apology we so teach it to our students, who should tremble, and all the more rejoice, to find their Creator, Governor and Redeemer through such devout study of the Bible. Those who rationalise and handle the Bible without the fear of the Lord have no place in the College either as teacher or student. We adopt Calvin's emblem of a hand offering a burning heart to God as the standard of this College from this day forward, "Prompte et sincere in opere domini" - willing and upright in the work of the Lord!"



## THE SPIRIT OF JOHN SUNG IN BIBLE TEACHING

What is the Spirit of John Sung in Bible teaching? From what I personally had learned of the great doctor, it is to impart in the shortest possible time the Bible from cover to cover to hungering and thirsting young converts. All the more to pastors and teachers who know so scantily of the Bible, though they might know quite a lot about the Bible. (Now John Sung knew neither Greek nor Hebrew, nor such high flown stuff as textual criticism; but if ever there was a Bible teacher in time, he was the man.)

John Sung held two All-China Bible Institutes at Kulangsu Island, Amoy, between 1935 and 1936. At each session 2,000 delegates from all over China and Southeast Asia attended. In one month of 30 days at 3 sessions of 3 hours each day he pressed on with the urgent task of teaching the Word, like a doctor giving blood transfusion to a dying patient. In one month, yes, one month without let up, he went over the whole Bible with his zealous students, some young boys and others old ladies. In two such Institutes, 1935-36, Dr. Sung gave 4,000 disciples a real good grounding of the Word, and the lessons he taught are preserved to this day in "John Sung Homilies" in Chinese, a quarto-size book of 600 pages (obtainable from F.E.B.C. or Chin Lien Bible Seminary).

What was one result of that whirlwind teaching of the Word? I'm sure China watchers will agree that the Bible knowledge given to the young devout in the thirties is standing them, now in their middle or old age, in good stead, Mao Tse Tung notwithstanding. How is it possible for the underground Church of China to flourish without the Bible? The Bible-teaching ministry of Dr. John Sung has no small part in keeping the home-fires burning.

When Far Eastern Bible College was founded in 1962 we who had imbibed the John Sung spirit sought to place a heavy emphasis on the teaching of the Word. While Greek and Hebrew were offered, the four-year B.Th. curriculum had a full coverage of the English Bible. In recent years, however, more and more of the original emphasis has been deflated in a subtle manner. Emphasis rather has been put on "scholarship", more and more Greek, higher Greek, textual criticism, Christian education, Christian ethics, etc. With further undue emphasis on Malay and Chinese, even for the complete novice, F.E.B.C. began to be known as a school of linguistics. Now that there is a parting of the ways between two philosophies of Biblical training, we are glad to announce a returning to the original position of this prophets school.

From this new semester as we enter the 13th academic year, you will find a swing back to the Bible in such courses offered: Life of Christ (Dr. Patrick Tan, Mon. evenings), New Testament Survey (Rev. Paauwe), Old Testament History, Genesis to Esther, 17 books; and Prophets, a general survey of both O.T. and N.T. prophetic books, covering about one-third of the Bible (Rev. Tow). To give students an understanding of Bible Historical Events in depth, a course on Bible geography and archaeology is offered Thursday evenings (Rev. Tow). All other courses taught, such as Systematic theology, apologetics, homiletics are to be given with the Bible as the main-spring for their study. From this semester onwards students are required to read through their Bibles devotionally once each year and a report given at the end of each semester of their progress.

The Far Eastern Bible College, being at one with those prophets schools who refuse to bow the knee to Baal, yea, ~~the Baal of~~ so-called recognised scholarship, must break away from the traditions of men to return to the Word so that our students will be able to speak not quoting Barth or Brunner but with the thunder power of "Thus saith the Lord"! Yea, the Spirit of John Sung in Bible teaching or Bible preaching is the Spirit of St. Paul: "For Christ sent me not to baptise, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (I Cor. 1:17-19).

The Spirit of John Sung in Bible teaching is the Spirit of Holiness. John Sung's stress on the separated life from worldliness gave him power for preaching. He condemned cinema-going and all other unholy, worldly practices, even pleasurable indulgences like games indoor and outdoor on the Lord's Day. This sanctification from the world is particularly stressed by F.E.B.C. and was lived up to by the faculty until recently. Let us strive by God's help to bring back the F.E.B.C. to its original position of holy living in order that we might have light to teach the Bible and power to preach it - in the Spirit of John Sung.

FAR EASTERN BIBLE COLLEGE reopens Mon. Aug. 5, 8.30 a.m. All students are to gather at the College before leaving for Day of Prayer at Queen Astrid Park. ICY CAMP this year is postponed to Easter, 1975.

HEAR REV. TAI PO-FU at Life Mandarin Service this Lord's Day, 4 p.m.

ICY COM. meets at F.E.B.C. Aug. 9, 10 a.m.

Edited by T. Tow, 9A, Gilstead Road, Singapore (11).

The Principal, Faculty and Students  
of

Far Eastern Bible College  
cordially invite

OUR READERS  
to the

SEVENTH GRADUATION SERVICE  
in convocation at

Life Bible-Presbyterian Church  
Gilstead Road, Singapore  
Sunday, August 11, 7.45 p.m.

(Refreshments at F.E.B.C. Hall)



II. THE FALL OF MANKIND

In Section II is immediately recorded how mankind fell. From Ch. 3 to 11, compassing a period of over 300 years, there is enacted a three-fold tragedy. From Chapter 3 to 5 is recorded a tragedy of tragedies, which is being re-enacted to this day with unending sorrow.

Now, when the curtain is lifted on this tragedy, what strikes our view most is a cunning Serpent - Satan's tool. Unawares, our first parents "had let the wolf into the house" in the shape of that Serpent. Through him was brought into the world a great searing bomb, and that bomb is "sin." From this point onwards man takes a downward drift, step by step, from his Creator. He has drifted so far from Him in course of time that there is no chance of their coming together. Meanwhile the fear of death begins to strike at mankind. Indeed, one by one of the human race has perished under the merciless explosion of that bomb.

The Book repeatedly records: "So and so lived so many years, and he died." This is to tell us what a miserable misfortune became man's lot after he sinned. Man's power of reproduction suffered a first great blow and threat. Simultaneously the nature of wild beasts and creeping things underwent a change. The earth brought forth thorns and thistles, while certain species of fruit and vegetable became poisonous. In short, the whole earthly creation under man's dominion seemed to league together in a spontaneous revolt. Henceforth man began gradually to lose his power of dominion and rights of ownership. On the contrary, his burden of responsibilities was increased.

Though Adam had broken the previous Covenant by his wilful transgression, yet God could not help but make another Covenant with him. As a result of this parley, God laid down new conditions for fallen man's life. In this Covenant was meted out first of all a severe curse on the Tempter - the Serpent, Satan's tool. From an extremely wise and beautiful animal, it became in the twinkling of an eye an ugly, hideous, dust-eating reptile. Second, an unequal status between man and woman was fixed on account of woman being the first to be tempted. Because woman could not restrain herself, she lost her sovereignty. Moreover, there was added to her the sorrows of childbirth. Further to these curses upon their life, they were banished from the cosy life in Eden to roam across this wide earth in order to eke out a bitter, burdensome livelihood. In such an existence they lost protection and security. Death of their bodies, dust returning to dust, was another determination of this Covenant. Death is the eternal and unalterable curse upon all mankind. Nevertheless, God still accords mankind unbounding toleration and grace. Man retains his power to reproduce, so that Eve received the name, "Mother of All Living." At the same time the promise of redemption was given that there should be enmity between mankind and the Tempter, and to man was given the garment of salvation. This was a document drawn up for the future execution of the "law of the chosen race." Notwithstanding, mankind did not awake to God's warning and chastisement. Hence the re-enactment and yet another re-enactment of tragedy.

Sin's first bomb is rebellion (breaking of the Covenant), and through rebellion, henceforth mankind begins to hate and kill each other, to no end.

Sin's second bomb is lust (carnal desires). Henceforth the whole being of man, knowledge, emotion and will become dominated by sin. His thoughts are bent to sinning day and night. Being married to sin, neither it is possible for the civil law to restrain him. During this dispensation man's conscience has become totally dead according to Eph. 4:17-19. This brings down God's judgment again.

God brought upon mankind a colossal destruction through a Universal Flood which destroyed all human kind and every other creature on earth. Fortunately Noah and his family of eight found favour in God's eyes. Their lives and those of every kind of living were preserved. Henceforth "the whole creation groaneth and travaileth until now". After the Flood God made a new Covenant with Noah as representative of a chastised humanity. In this Covenant He accords mankind greater toleration, never to punish them and the animal world in <sup>like</sup> fashion. This was an everlasting Covenant without limitation of years. This Covenant was full of God's promises of love and grace. However, it also restricted man's sphere of action, conditioning him not to eat blood nor to shed man's blood. This Covenant was directed at the case of Cain's murder of his brother.

Sin's third <sup>bomb</sup> fell on mankind in the form of pride (lifting up of self). Since man without let up indulged himself in sin and came under its influence he learned all from the Satanic nature of his new master. In regard to "the things that are in the world" that entice man from God and are opposed to God, viz., the lust of the flesh, the lust of the eyes, and the pride of life, mankind has shamelessly and wholly accepted them by Satan's humiliating treaty. Henceforth mankind has turned traitor against God. At first man merely befriended sin, but now he became a slave to sin. Having lived so long with sin, mankind becomes absorbed by it. Man's knowledge and talents being seared by the flame of sin have lost their feelings and senses. Henceforth

mankind slid down into a mechanical existence devoid of freedom. The bomb is no play thing, yet mankind deliberately carries her in his arms as if it were a doll. But ever since mankind was threatened and conquered thereby he has become enslaved by Satan. And at the behest of old Satan behind the stage, he has openly become God's enemy. Thinking that man is all powerful, he regards himself the paragon of greatness and honour. This has led him to declare, "There is no God" and to deny the Being of Jehovah.

This introduces us to a dispensation of Self-government, the beginning of humanism. Such ingratitude and rebellion on man's part is a crime unto death! But since the limitations placed by the Noahic Covenant, God had changed his attitude to mankind. He would not too severely punish them, but rather by a most peaceable policy give warning. That policy was carried out by the Dispersion when He confused their tongues. This policy of Dispersion was tantamount to "abloodless war," a Divine pattern for every future strategy routing the enemy.

Since mankind opposed and rebelled against His Creator, God has used banishment, destruction and dispersion, as stated above, for man's correction. But, all these strategies under the double pressures of "sin and love" have brought gradual "improvement" in the Divine plan. Henceforth He would carefully execute this decided strategy. That is, He would once for all relinquish His strategy of destruction by an all-out assault in favour of a peaceful, big scale guerilla and hit-and-run tactic for peaceable attack. Although since God had decided the new tactic of a long-drawn battle, even to this day, He is still at war. However, when God changed from this slow-paced strategy He assuredly obtained unusual success.

The first of mankind to be thus conquered was Abram. After 500 years He had gathered a people of over 500,000 to return to God's embrace. We must know that after God executed this new strategy, He almost gave up all the tactics of "attack by force." He used a political offensive rather, by way of pacification. Henceforth there would be little of blood-letting incidents - especially in the latter part of the war, i.e., the descent of God's Son to assume command. By extending the guerilla warfare to the whole world there came almost to an end the use of military force. A peaceful offensive almost took the place of the military offensive. There remained, however, pockets of resistance that needed to be vanquished.

At that time no headquarters of military operations but rather reformatories, what we today call churches, were established. God did not throw a bomb or incendiary to kill and burn men. Rather the bomb He sent was a salvation bomb of paper and flesh. (Jn. 3:17). In regard to the widening of the guerilla frontlines, it began not from Jesus but Moses. When the Israelites came out of Egypt, there was a mixed multitude that followed the Chosen Race to return. The barrier of race was broken at this time. All who would submit to God could be listed in the roll of the Chosen People. But since God appointed a new Commander-in-chief, He has proclaimed a Jubilee amnesty which leads us to a new dispensation. From many races and peoples not a few who have heard it have come to surrender. A step nearer to the Day of Final Victory has been taken.

- from Bible Silhouettes by Jason Linn, trans. by T. Tow. -

SINGAPURA (tune: Materna)

O fairest Isle of Southern seas,  
Thy waters are so blue!  
Waft by a balmy ocean breeze,  
Thy land is decked with dew.  
Singapura, Singapura,  
Thou favoured Isle of ease!  
God bless Thee yet with Thine increase,  
And peace from year to year.  
On Thee we've built a new city,  
Fourth great port of the world.  
Let Right prevail and Equity,  
Not by might nor by power!  
Singapura, Singapura,  
Thou Haven of the free!  
God bless Thee yet with Thine increase,  
And peace from year to year.  
Today we sail as one nation,  
Our flag is flying high!  
May our Captain by wise action,  
Steer us with Compass nigh.  
Singapura, Singapura,  
Lightship of liberty!  
Sail on unto Prosperity,  
And peace a thousand years. 109

- Songs & Verses from the Holy Land

The Principal, Faculty and Students  
of  
Far Eastern Bible College  
cordially invite  
OUR READERS  
to the  
SEVENTH GRADUATION SERVICE  
in convocation at  
Life Bible-Presbyterian Church  
Gilstead Road, Singapore  
Sunday, August 11, 7.45 p.m.  
(Refreshments at F.E.B.C. Hall)

REV. K. C. QUEK returned from Medan Fri., Aug. 9 with Dr. J.C. Maris, Mr. Arie Baanstra, of the Evang. Broad. Assoc. with his assistant Mr. John v/d Bosch. Seven major projects and three minor ones have been drawn up for Kalimantan Barat, North and South Sumatra, Java and Bali, for which the Evang. Broad. Assoc. hopes to appeal for financial support in the Netherlands. HEAR THE TAIPEI CHILDREN'S CHOIR next Lord's Day Aug. 18, 10 a.m. and 8 p.m. at Life Church, Gilstead Rd. in support of the Prinssep St. Say Mia Tng B.F. CONGRATULATIONS to Bro. and Mrs. Tony Chan on the gift of a daughter Sharon, July 30, 1974.



III. THE CALL OF MANKIND

Now let us review the early period of God's revised strategy. Having saved a band who had been taken prisoners by Satan in order that they might enter His own kingdom, He called them "The Chosen People". The latter portion of Genesis is the third step of that strategy, i.e., from Chapter 12 to 50. This period is called "the dispensation of the call of mankind" or "the dispensation of promise," the first step of the pacification period. From this time onward the intimate relationship between God and man was reestablished. Herein is recorded the lives of four generations of patriarchs. Abraham (or Abram when he was first called) is a descendant of Shem. He is a great innovator. By him is opened for the tribe of Shem a new era, a highway for mankind's return. The first to be converted to this return was his nephew Lot and family, though they backslided later on and left Abraham. Enticed by the world they struck out on a new route of their own choice. This resulted in their going back to the world to be absorbed thereby. Moreover, his descendants often became stumbling stones to the holy seed. Abraham having passed several testings, God knew he would not retract, and so made a new Covenant with him. He made him the father of the Chosen Race.

The Covenant He made with him is the Hebron Covenant or Mamre Covenant. The nature of this Covenant is to establish for mankind a condition to completely separate from the world. Before the Covenant was made it was required of them "to get out of their country, kindred, father's house, unto a place Jehovah would show them." Thus we may call this Covenant the "Covenant of the Chosen People." The extent of this Covenant was a narrowing of the previous one, a totally different one. For the previous Covenant was established not only with mankind but also with the beasts, a Covenant rather to preserve the order of the world. But now this Covenant is specially made with the view of saving mankind. The essentials of this Covenant are:- 1) God's plan to allow numerical increase of the Chosen People to a mighty nation, a standard for the saving of the world; 2) To bring them into a special relationship with the Gentile nations - the one who is called will become father of many nations - to mediator between God and man, a pattern for the future Divine salvation of the nations; 3) They will establish a visible kingdom, a holy assembly to pacify and bring back mankind in surrender to God the Father, which should build up the future Messianic kingdom, a pattern for the gathering of the holy seed; 4) To give them a good land for the founding of a nation, a pattern for their future conquest of Canaan; 5) That Jehovah being their God, they were duty-bound forever to serve Him, a preparation for their entering the dispensation of law. This Covenant is called the Old Covenant but its validity is eternal.

Alas! In all the perfections of Abraham's life that there should be this indelible fault bequeathed by him to his posterity, that his children should suffer unending pains from generation to generation! For, he took a slave girl for concubine through whom was brought forth a sinful issue in perpetual enmity with the holy seed. Since then there have arisen not only two great nations at enmity with each other but also two great religions in opposition to each other. During the Middle Ages there was a period of two hundred years of great bloodshed and slaughter. This too was a sinful account brought about by a moment's transgression.

The second generation patriarch of the Chosen People was Isaac. He was a son of promise born above the laws of physiology. Isaac was a conservative and a good one at that. He learned to do and say all after his father. This patriarch begat two sons, but one of them disobeyed him to return to the world, whose posterity also became a great race.

As to Jacob, the patriarch of the third generation, he was a go-getter, a go-getter most daring and adventurous. Under force of circumstances he fled from danger, breaking the family's traditional conservatism. When he returned home in riches and honour, he returned a flourishing chieftain of a sizeable troop. For his overcoming, God gave him the name Israel, which name is adopted by the Chosen People for their nation. He was father of twelve sons who became the twelve tribes of Israel. From him the Chosen People began to multiply, a factor to be noted.

The patriarch of the fourth generation was Joseph, a noble successor. He not only succeeded in his work and ambition but, more praiseworthy, saved his father and family in a great emergency. And was it not through him that the Chosen People began to be politically orientated, a pattern for the future nation building? In the circumstances there was enacted a drama full of pathos and action. He was sold into slavery through the jealousy of his brothers. But, God was with him, so that with one leap he was raised from slavery to premiership of a nation. Nevertheless, it was also through this event that the poisonous plant of four hundred years slavery in a foreign country struck root. However, despite the separations between father and son and between the brothers there was a final grand reunion under a confession and forgiveness of sins in a

strange land. This surely gave no small comfort to old Jacob who loved his son as his own life. This strange turn of dramatic events could never have been the work of man's pen. Mankind's primitive history was briefly concluded at this point. When the grand union, so full of pathos, came on the stage, the curtain dropped!

As we read this primitive history of mankind, retracing our steps from curtain dropping to curtain-raising, we are overwhelmed by the ancients. This book opened with the drama of a happy garden beyond compare, but the same concludes with the sentence, "And he was put in a coffin in Egypt." At this point who could suppress the sigh of having to close the pages of this book?

Nevertheless, although the conclusion of this book is about the most tragic results of mankind, yet what it depicts is a most moving climax, for it is through death's baptism that new life sprouts anew (Rom. 6:3,4). Is this not true? "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit." You who sleep in the abyss of sin, may you die to self! However, I shall hope continuously in you. There will come a day when you will resurrect to a new life!

-Serial No. 3, from Bible Silhouettes by Jason Linn, trans. by T. Tow.-



#### SAY MIA TNG (LIFE CHURCH), PRINSEP STREET AS I KNOW HER

What is described in "Songs and Verses from the Holy Land" as that "old, grey little church" was once the premier church of Christian immigrants from Swatow, Presbyterians and Baptists. This was during the thirties. Say Mia Tng (Life Church), Prinsep Street was a bright, shining sanctuary when it was dedicated in 1929 but became old and decrepit when it was demolished earlier this year - April, 1974.

I can still recall vividly the day of inauguration when my grandfather, a minister of the English Presbyterian Mission Church in Serangoon, brought me there to bring greetings from a sister church. The English Presbyterian missionary present at the Dedication was the Rev. William Murray, and the newly-installed pastor, the Rev. Quek Keng Hoon.

Soon after I transferred my membership from Serangoon in 1936 to Say Mia Tng, the pastoral office was given to the Rev. Cheng Shen Chu.

After World War II the pastorate of Say Mia Tng was taken over by the Rev. Heng Teck Im, who remains in the ministry to this day.

In Oct. 1950 Say Mia Tng felt a great need to start an English Service. As I had just graduated from Seminary, I was called to pastor a congregation of about 40 English-speaking members transferred from the Mother Church. In 1955 the Life Church English Service became independent and was known as Life Bible-Presbyterian Church. The same year saw also the formation of another Life Church at Newton.

In October 1962 the English congregation of Life B-P Church left Prinsep Street to hold worship services at the F.E.B.C. which was completed some months ahead of the new Church at Gilstead Road. In Feb. 1963 the new sharp-spired, six pillared sanctuary of the Gilstead Road Life Church was dedicated. And so the years rolled on.

But who should have thought that our Mother Church would so soon have to pull down the Prinsep Street sanctuary? "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am" (Ps. 39:4). Yes, 45 summers have flown over the miniature dome of that "old, grey, little church." White ants have eaten up the beams and rafters, we're told. In keeping also with the times, the Session at Prinsep Street have decided to pull down the old house and erect a four-storey complex.

On the occasion of the Taipei Children's Choir coming to Gilstead Road to sing in support of our Mother Church's Building Fund this Lord's Day, I hasten to record this portion of Say Mia Tng's history, which indeed dates back to 1883! I hasten also to exhort Readers, especially you who originated from Prinsep Street, to bring an offering for the rebuilding of God's House!

-T. Tow-

#### LIFE CHURCH APPOINTMENTS

Nursery Roster: 18th Aug., Lee Peck Hong & Lorena Tan; 25th Aug., Mrs. Constance Tan & Mrs. K.C. Tan.

Sunday Lunch Duty Roster: Cecilia Seah, Connie, Anna Leong & Doreen Lee.

F.E.B.C. Graduation Offering: \$185.06.

Miss Suvana Ngamsithichoke of Thailand was awarded a Certificate, retroactive 1969.

Mr. & Mrs. Lawrence Leong and children fly this Lord's Day 8.30 p.m. to return to U.S.A.

Miss Lina Seow, daughter of Elder and Mrs. Seow Chong Pin flew Friday to Canada for higher studies.

Deacon Teo Soon Hock of Life Church sends greetings from Oslo where he is working with a Norwegian firm. His address: Ulleveilsvein 12 Sgt., Oslo 7, Norway. Rev. Tow is finally scheduled to visit Rev. Tan Peng Kun at Tanjung Pinang, Aug. 23, returning the next day.

Far Eastern Bible College Board of Directors meeting Lord's Day Aug., 25, 8 p.m. at F.E.B.C. library.

PRESBYTERY MEETING Lord's Day, Sept. 1, 8 p.m. at Zion and Faith Churches, Tavistock Avenue.

HEAR THE TAIPEI CHILDRENS' CHOIR at Life Church this Lord's Day, 10 a.m. and 8 p.m. A treat not to miss!



BOOK II: A VAGABOND LIFE

## CH. I. OUT OF EGYPT

Section I. The Way Out  
(Exodus)

## 1. The Starting Point.

As the dying sun stole wearily into the western hills, and the wooded trees began to cast their dark shadows upon the earth, suddenly a horror of great darkness fell upon Abram. Under the strange spell he was overcome by a deep sleep. In a vision God appeared to Abram. As He pointed to the blue He said, "Behold, your children will multiply as many as the bright stars of heaven." This was a sign of some dreadful event to come. Because the Lord God loved His Chosen People He could not help fore-telling them what awesome thing He Himself had known. Therefore to Abram He said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve will I judge and afterward they shall come out with great substance." Truly, these unhappy facts came to pass three hundred years after in the fourth generation. Before they could soar above to stars in heaven, they had to "shelter beneath another's fence", be trodden as the sands of the earth under feet of men. Indeed this became a great horror of darkness upon Abram. Banish sadness, before dawn there's always a great darkness, but after the great darkness, then comes the light. Four hundred years of slavery to a people is but a moment before the dawn. The sands on this river bank shall shine as the eastern dawn.

The Book of Exodus is the record that fulfils all of God's earlier prophecy. From this Book onwards God temporarily shelves the histories of other nations, but turns the nib of His pen to His Chosen People. Apart from the Chosen People, the peoples of the world lay under Satan's hand, as prisoners of sin. What is there that is worthy to be recorded of them? Until the pale of the Chosen People became enlarged at a future date to include other races, their history would not appear again in sacred record.

This Book may be divided into five main sections. Chapter I is the curtain-raising and introduction to the whole Book. It tells of the bitter slavery of the Israelites. A history of 350 years of bondage is recorded in a mere 500 - 600 words. Truly, there is nothing worth recording of man fallen into the abyss of slavery. Is it not better to keep a discreet silence over one's "labours" and "sorrows" attendant upon a life of disappointments? Would that these days were but a split lightning flash!

Although it is a short section we can read between the flowing lines the close reality of those times. We can also see the greatness of God's love manifested above their bitter sorrows. It is because of this fact that this portion of history cannot be erased. Beyond the words "sorrow .... sorrow .... sorrow" we read of their "fruitfulness and abundant increase and that they waxed exceeding mighty." "But the more they afflicted them, the more they multiplied and grew. The Egyptians were grieved because of the children of Israel." Although they used the meanest and cruellest schemes of genocide the record of their accelerated growth and spreading out persists. This is proof of Jehovah God remembering His holy Covenant.

## 2. Star of Salvation.

Hitherto the first part of God's prophecy has been fulfilled. In order to cause the whole of that prophecy to be fulfilled, there is recorded at length what follows: And the Lord said, "I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land unto a land flowing with milk and honey." Here-with the mighty work of salvation is set in motion.

Chapter II tells us of a star of salvation arising. To save a nation is a task of utmost difficulty, not one to be undertaken in a day or two, but one that takes many days of preparation. Neither is it God's will to procrastinate. So eighty years of preparation passed unnoticed. Be patient yet, neither did the days of the 430 years escape God's counting fingers. Before the time is ripe it is vain for you to take things into your own hands. So after this national saviour Moses was born, he must go through all the learning of Egypt before he realised what his mission was. Thereupon he thought the time was come, that with his bare fist he could accomplish the great task of national deliverance. Alas, he was wrong. A hot-blooded youth is far from equal to the mandate. Slow down! "Before Heaven commissions a man to some great task, He must lash his will power and strain his sinews

and bones; starve his flesh and expose his body. By thwarting his endeavours to overwhelm his heart and try his spirit, it is in order to increase his powers beyond the ordinary." So, all of a sudden God banished him to an uninhabited wilderness to learn from a little lamb the art of leading men. It was after forty years that God called him from the flock. That high and haughty youth who disdained all before his eyes had now mellowed into a self-restrained veteran. After he had received God's appointment to action, he immediately left his flock and said good-bye to his father-in-law. He returned to Egypt to save his compatriots. Now, apart from a helping hand chosen by God in his elder brother (his spokesman) he bore the sole responsibility of the great deliverance all the way from flames of the fiery furnace.

Serial No. 4 -from Bible Silhouettes by Jason Linn, trans. by T. Tow.-

#### CHRISTIAN RELIEF FOR BANGLA DESH

Christians should be the first in works of charity. The early disciples have set us an example. Acts 11:28-30 records how when a great famine brought grave suffering to Judea, then the disciples, every man according to his ability, determined to send relief unto the brethren .... which also they did, and sent it to the elders by the hands of Barnabas and Saul."

The devastation wreaked by recent floods over Bangla Desh where thousands were drowned and millions made homeless is well known. One "greatway" of saving the poor is with our surplus clothing. Now we have a unique sending agency, and that is the Logos. This Gospel ship is coming into port in a matter of three weeks. After Singapore it will sail for India (or Bangla Desh). At any rate the Logos has immediate connections between with Bangla and will be able to forward relief there. All you have to do is leave your surplus goods at Gilstead Road. Other Churches can gather clothing at their own centres. Each can despatch its own to the Logos. No trouble!

#### LIFE CHURCH APPOINTMENTS

Mon. 7.15 p.m. F.E.B.C. Evening Class  
"Life of Christ" (Dr. Patrick Tan).

Tues. 8 p.m. Prayer Meeting.

Thurs. 7.15 p.m. Bible Geography  
(Rev. Tow).

Lord's Day 10 a.m. Rev. Tow  
(Lord's Supper)

4 p.m. Rev. Tow  
(Lord's Supper).

Nursery Roster: 25th Aug., Mrs. Constance Tan & Mrs. K.C. Tan; 1st Sept. Miss Sim Mong Eng & Miss Irene Chua.

Sun. Lunch Duty Roster: Low Cheng Chye, Sim Mong Heng, Sim Mong Eng & Miss Angela Poon.

A WINDFALL OF BLESSING to Life Church last Lord's Day was the Taipei Children's Choir which presented a medley of sacred songs to climax the service. Over \$600 was offered to Say Mia Tng Building Fund plus a \$200 cheque which is designated also for our Mother Church in the form of 100 copies of "Dyak Borneo". A "limited pastoral letter" is further sent out to exhort Lifers to give to the B.F. Readers who wish to offer to the Lord's House, please see Elder Seow Chong Pin.

FAR EASTERN BIBLE COLLEGE reopened with an enrolment of 20 fulltime students. However, Hassan of Bethlehem is late in coming and needs our prayers. The College has also been blessed to hear the Children's Choir but more so in being instructed in "Child Evangelism" by Rev. and Mrs. James Turner who are staying at the College for three weeks (en route to Indonesia). F.E.B.C. has also revived her outdoor evangelism under Rev. Paauwe every Wed. which went tracting this week to the new skyscraper blocks near Jln. Bahar junction, Jurong. Beginning this Fri. another team has resumed the work done during vacation at Kulai Besar - in preaching to the young.

Of the four degree holders just

graduated, Mr. Han of Korea leaves end of this month for higher study in Canada, Mr. Joseph Ong begins work with the Christian Servicemen under Dr. Patrick Tan, while awaiting call-up. A young Indonesian pastor with 2 years of Bible School desires higher study at F.E.B.C. but is hindered by lack of funds. Any would help? His name is Hutabarat. Only \$600 a year at F.E.B.C.

CALVARY B-P CHURCH, Jurong Town is launching a Chinese Service on Sun. evenings begin Sept. 1st. Dr. Cheng Wei Nien is chairman of the Chinese Service.

TOA PAYOH BIBLE-PRESBYTERIAN CHURCH (English Service), 383, Lorong 4, Block:71, Toa Payoh, will celebrate her 3rd Anniversary on 8th September, 1974, at 9.30 a.m. All Bible-Presbyterian Churches are cordially invited to send two representatives to the Anniversary Thanksgiving Service and thereafter to a buffet lunch at the church premises.

THE F.E.B.C. EXTERNAL DEPARTMENT opened last Monday, August 19 at Zion Bldg., 5, Tavistock Ave., with nine students and Dr. Quek Swee Hwa as Dean. In addition to preparing for the University of London's Diploma in Theology examinations, students receive a balanced training in subjects like Homiletics, Creative Bible Study, Personal Evangelism and Christian Education. The External Department seeks to maintain and continue the distinctive training of the F.E.B.C. with its firm emphasis on the Bible as the focal points of theological education.

CALLING ALL PRESBYTERS FOR PRESBYTERY MEETING next Lord's Day, Sept. 1, 8 p.m. at Zion Bldg., Tavistock Avenue.

COPIES OF FAR EASTERN BEACON's latest issue are available today - all about the Jakarta Conference of the Lembaga Gereja Kristen Indonesia.

Edited by T. Tow, 9A, Gilstead Road, (11).



### 3. Parleys

From Ch. 5 to 12 there is recorded a high-tensioned round of parleys. The high tide of national liberation had reached its zenith and the people's aspirations for deliverance from the wicked hand of Pharaoh had shot up to white-hot point. But it was no smooth-sailing business, for the people were still gripped by the psychology of fear. In the cauldron of a counter-pressure between his compatriots' fear and Pharaoh's ferocity, should Moses lack a little courage, a little faith, a little perseverance, and he had cried quits. However, it was at such a moment that a hero's true colours were displayed. Unless he had not accepted the mandate, there was no choice now but fight to the hilt till find victory. Pharaoh's vacillation and "hardening of heart" ten times not only were instrumental in bringing the Egyptians to a knowledge of the Lord God but rather in strengthening Moses' faith, and the faith of Aaron and the Israelites - confirming in them the certainty of deliverance. Especially, in the course of the ten plagues, the Egyptians' trust in the power of their gods was routed and completely demolished. They were now awakened from blind faith in their gods. And now the hour had come, the final five minutes, when the warning bell of the last plague sounded. In one night death struck all the firstborn, both man and beast, in Egypt. Israel's deliverance and victory hour had come.

"And it came to pass at the end of four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from Egypt. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations." Thus, the Lord issued order for a new day, an order that brought wild jubilation to the people: "This month shall be unto you the beginning of months: it shall be the first month of the year to you." Truly, this was a day most worthy of remembrance, a day never to sink into oblivion. This was a beginning of new beginnings. The Passover, the night of the 15th of the First Month, has not only exerted a powerful but also a lasting influence on all Israel. That Night gave Israel a new knowledge of God, a new meaning of life. That Night led them on to a new way, into a new life. The Passover was the great turning point of the Israelite people. By God's mighty power they were delivered in one day from hundreds of years of slavery. Now, they could lift high their heads to see the sunlight again. Lift up your heads and rise, this is your hour of salvation!

### 4. Fugitives

The life the Israelites led after coming out of Egypt was a life of fugitives. For, at the very outset horror stared them in the face - a dark shadow before dawn, a cloud floating into a clear sky. This was the Red Sea episode. In front of them barred the Red Sea. Behind them Pharaoh's great army had caught up. Has death no mercy with two millions of an enslaved defenceless people, holding not a single weapon save the aged and infants in their arms? But since God had saved them He would save them to the end! Under the hand of an Almighty God, in one night they were delivered. As for Pharaoh, his soldiers and chariots, they were consigned to a watery grave. The strains of their salvation song reverberated to the heart-strings of the Red Sea! Indeed, we also join in these jubilant strains to congratulate them, for now do they bathe in an atmosphere of freedom. And now we also wish them to soar into the blue, to become one of the shining stars. But, back to Pharaoh, henceforth your people will no more suffer headache on account of the Hebrews.

In all their wanderings, God bore a full responsibility for Israel. Not only was God their guide, He was also their quarter master, to every need of the army. Now, the way through the wilderness was no easy road, for it led through every thorn-bush with innumerable enemies barring the way. A people just delivered from the land of slavery with no military training, and encumbered by both old and young, were at a total loss, indeed, before the enemy. But, "Jehovah-nissi", they could take on every odd, even one against a thousand, without a qualm!

Serial No. 5 - from Bible Silhouettes by Jason Linn, trans. by T. Tow. -

THE PRESBYTERY is called to meet at Serangoon Gardens this Lord's Day Sept. 1, 8 p.m.

THE BOARD OF DIRECTORS OF F.E.B.C. is called to meet at F.E.B.C. library, Lord's Day Sept. 8, 8 p.m.

TOA LAYOH B-P CHURCH (ENGLISH) celebrates 3rd Anniversary, Lord's Day, Sept. 8 with a buffet lunch after the Church Service. Rev. Edward Paauwe will be the Lord's messenger.

## LIFE CHURCH APPOINTMENTS

Mon. 7.15 p.m. "Life of Christ"  
F.E.B.C. lecture, Dr. Tan.  
Tues. 8 p.m. Prayer Mtg., Session Mtg.  
Thurs. 7.15 p.m. "Bible Geography"  
F.E.B.C. lecture, Rev. Tow.  
Lord's Day 10 a.m. Rev. Tow.  
4 p.m. Rev. Tai.

Nursery Roster: 1st Sept. Miss Sim Mong Eng & Miss Irene Chua; 8th Sept. Miss Cheong Swee Meng & Miss Seah Siow Pang.

Sun. Lunch Duty Roster: Algin Tay, James Cheong, Audrey Sim & Fam Chuay Lai.

New Addresses: 1) Mrs. Mollie Tan, 4, Sturrock Road, S(12), Tel: 513316; Madam Lee Yin Peng (Mrs. Leong), 300F, Marine Terrace, S(16), Tel: 419750.

Individual Offerings handed to Elder Seow and the pastor for our Mother Church's B.F. (Prinsep St. Say Mia Tng) total \$750.00 to date.

Obituary: Mrs. Loh Woon Hin, 84, of Batu Pahat, mother of Mrs. Nancy Tow, was peacefully called home Aug. 28. Funeral the next day was officiated by Rev. Chew Chor Guan, assisted by Elder Phua Tien Kang.

FAR EASTERN BIBLE COLLEGE: Bro. John Lim, B.Th. has been granted an ICCB scholarship through the College's recommendation and is scheduled to fly Sept. 16 to Faith Seminary, U.S.A. Mr. Hutabarat, East Java, recommended by Mr. Stephen Kuan, has also been given a scholarship by an elder of Life Church. (Mr. Hutabarat is a pastor with two year's Bible School.)

BANGLA DESH RELIEF. We praise God for a simultaneous spontaneous appeal for Bangla Desh at Calvary B-P Church last week. The response at Gilstead Rd. was "instantaneous" and supplies are building up steadily. Ours will be despatched via the Logos, together with the limousine (to barter with some Arab country for oil).

SUPPORT THE INAUGURAL CHINESE SERVICE at Calvary Church this Lord's Day, 7.30 p.m. Rev. Tai Po-fu of Taiwan will be the Lord's messenger. (Rev. & Mrs. Tai, however will be back in Taiwan Sept. 23 to Oct. 22 to attend to some family business).

MR. CHARLIE TAN of Bethany Church has also joined the Scripture Union as a staff worker.

KULAI BESAR. Before a fulltime worker is found the children and young people's gospel hours are being maintained every Fri. and Sat. by an F.E.B.C. team. Readers who wish to spend a night at the station to see the work, please ring 50617.

KELAPA SAWAIT B.F. After paying \$6,700 for an half-acre of land, the Church has now accumulated \$7165.72 (with \$1,000 banked with Life Church).

TANJUNG PINANG, RIAU. With respect to the \$2,500 Christmas Offering (1973) earmarked for a station wagon which cannot be executed by reason of Indonesian

Govt. restrictions, it is proposed by Rev. Tan Peng Kun and his colleague, Rev. Palit that the same be used to pay for a big piece of land at Kidjang, 2nd town of the Island, with a view to starting a second Christian school and church. It was also happily reported to Lifers last week of a reconditioned piano donated by Faith Church, which was lovingly transported to Riau by a boat-towkay, a convert of Rev. K.C. Quek when he last visited the Island with Mrs. Quek.

Riau has a standing request for a pastor-doctor-nurse team visit once a quarter, for hundreds literally are ready to receive the Word of Life. The cost of a Riau Trip per person is \$90. Readers are welcome, at own charge.

ATTEND A DAY'S SEMINAR on "Child Evangelism" conducted by Rev. & Mrs. James Turner at FEBC, Tues Sept, 3, 9.00 a.m. 4.00 p.m. If you wish to learn working with children you are also welcome to observe the Junior Service at Life Church every Lord's Day, directed by Mike Manning, a graduate with C.E. in India.

"BIBLE SILHOUETTES" is a profile-study of the Bible, Book by Book by Jason Linn, a crystallisation of over 30 years meditation which originated in the darkest jungles of Dyak Borneo (in the headwaters of the Mahakam River from Balik Papan). These profiles are now given an English garb by your editor serially with a fervent prayer that you will have a clearer outline of the Bible. It is suggested that you file your weekly sheet for reference as you search more into the Scriptures.

"PIONEERING IN DYAK BORNEO" by Jason Linn has not only been acclaimed by former Singapore University History Professor K. Tregonning but attested by numerous readers for its vibrant spiritual contents. Says Peter Lester, a freshman at F.E.B.C. from England, "I was influenced to join F.E.B.C. partly by reading Dyak Borneo." Why not give this book as a more thoughtful and meaningful present to some young person? And the price is only \$2.50 for 250 pages of a Chinese missionary thriller. The book is now in the process of a second printing.

WEDDING BELLS at Zion B-P Church, Sat. Sept. 7, 3 p.m. 1) Mr. David Wong and Miss Jenny Tsang; 2) at 6 p.m. Dr. Teo Kian Tong and Miss Wong Kha Sheng. (Dr. Teo is son of Elder and Mrs. Teo Gee Yah).

CAPTAIN AND MRS. BJORN KRISTIANSEN, formerly of the Logos, are arriving Sept. 5, 10.45 a.m. by Thai Airways. They will be guests at F.E.B.C. before going further to Indonesia their new field of service.

CORRIGENDUM on Mr. Teo Soon Hock's address: Ullevalsveien 12 5egt, Oslo 1, Norway.

JURONG B-P CHURCH inaugurates a branch Sunday School this Lord's Day called the Boon Lay B-P Sunday School which is held at a member's flat in the high rise blocks.

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Edited by T. Tow, 9A, Gilstead Road, Singapore, 11. Tel: 513676.



### 5. Assemblage

Three months of wandering soon led them to the Wilderness of Sinai. Here, at the foot of the Mountain, they pitched their tents. From the three months' experience, God could not help but require them to halt a longer duration, to give them a more thorough training; military and administrative. This training was not only with the view of making them a more efficient and responsible army, but also a more excellent assembly preparatory to building a better nation. As to political directives, He gave them laws such as any nation should have to regulate their livelihood, but all the more He gave them those of a constructive psychological nature. These who were unorganised for four hundred years, who lived a life of slavery, needed God to establish within them a reverence for God and a dignity in themselves. So, first in line of this mass instruction was the Tabernacle, the High Command from whence every order would be given. The Tabernacle was the centre of their administration and faith. From this centre they were to be minutely instructed how to carry out these matters constructively, and how to obey all statutes and laws. This instruction was given in order to make this Chosen People learn etiquette and propriety, honesty and sobriety, responsibility, law keeping, and sincerity, fear of God and love for the fellowmen that they might become a perfect and elite nation, and that through them all the nations of the earth might be blessed in the knowledge of God.

At this juncture the prophecy God had given in the Mamre Covenant was fully fulfilled. Henceforth the Dispensation of Promise faded away as the Chosen People entered a new epoch, viz., the Dispensation of Law.

Since the Israelites' arrival at the foot of Mount Sinai, the first thing required of them was cleansing. This led to Jehovah personally descending upon them in awesome splendour to establish the holy Covenant which gave them the Ten Commandments, statutes, ceremonies and regulations. By a visible revelation He instructed the Israelites to put their confidence in Moses. Then He called Moses to a secret meeting on the Mount to issue orders and lay down policy, to write the Tablets and promulgate the decrees. All these during a three-month period.

During these three months, Jehovah made a new Covenant, a most well-known and outstanding Covenant with His Chosen People, viz., the Sinai Covenant. This Covenant was the outcome of plenipotentiary of the Chosen People, Moses' direct meeting with God upon Mount Sinai. Henceforth Israel came under the law of God and was called "a people separated unto the Lord." From many nations they were returned to Jehovah to become "a royal priesthood and a holy nation". This Covenant is none other than a development of the previous Covenant whereby conditions for the Chosen Peoples' corporate and regulated holy life were established. The chief requirement, indeed, of the Covenant was "Holiness unto the Lord." After this Covenant was signed and everything well settled, came the command to the people to build the Tabernacle. This was to let Jehovah stay personally in their midst, as their Leader.

Alas! During their assemblage they committed a crime reaching to the skies. They made for themselves a graven golden calf to take the place of Jehovah. Such frivolous, infidel and Covenant-breaking act transcended every other sin. It not only threw out God's redemptive merits into the ditch, but also cast away the Lord who saved them like a pair of old shoes. Moreover it dashed the nation's morale of total victory to the ground, a crime of treachery! Worst of all Aaron the highest-ranking officer in the general staff, Moses' spokesman, compromised to give himself over, making himself the culprit. Were it not for Moses the great and wise shepherd of his people taking prompt action, there would have been a total catastrophe. This incident hastened the construction of the Tabernacle.

Under their one Church-State system, the Tabernacle became their central government with Jehovah their Supreme Ruler. God would dwell here permanently with them to direct and govern them. Therefore the Tabernacle was the central base of their government and religion. Here were concentrated all legislative, judicial executive, military, criminal, economic, social, educational and ecclesiastical affairs. So, although this was a mobile, pocket-size government, it however held supreme powers over the life of the people. In this government while Moses was Chief Plenipotentiary, the priests also held important positions. To this end was the Tabernacle, most solemnly designed, including its furnishings, the priests' attire and the peoples' forms of worship. This total work, from the order to receive offerings and labour to the day of completion took five-and-a-half months, upon the first anniversary of the Exodus. The shekinah glory of God filled the Tabernacle which kept out all distracting thoughts to the Israelites, now all set on their great and new journey.

B-P WEEKLY reverts to Life B-P Weekly  
At the instance of Zion Church, the Presbytery last week by a majority suspended support for this Weekly, with the view of publishing a "more representative" monthly paper. Nevertheless these columns will continue to carry B-P and other news of interest to our Readers.

According to Mrs. Ang the Caretaker, the Inaugural Chinese Service at Calvary last week was attended by 50-60. KULAI BESAR, is now further reinforced with mosquito netting to the two bedrooms. To cultivate missions-consciousness, you are invited to spend a night with the F.E.B.C. Gospel Teams, any Friday-Saturday. Having discovered the success of our strategy, the Seventh-Day Adventists nearby have launched a similar children's programme. This reduced our attendance last week to 45. Pray for us.

A ONE-DAY SEMINAR on "CHILD EVANGELISM" conducted by Rev. & Mrs. James Turner under the auspices of the Gospel Letters and Tract Dept. of Life Church on Sept. 3 attracted 70 old and young. F.E.B.C. suspended classes to allow both faculty and students to attend. Children's workers from several other churches also participated.

SAY MIA TNG B.F. collected by Life B-P Church now approaches \$2,000.

BANGLA DESH CHRISTIAN RELIEF. A van-load of very fine clothing and other surplus goods has piled into the parsonage at Gilstead Rd. The Logos sails from Bangkok Sept. 16 and will anchor here for just a few days. Hurry! REV. & MRS. JAMES TURNER of "Child Evangelism" left this morning for Indonesia.

CAPTAIN & MRS. BJORN KRISTIANSEN are staying at the F.E.B.C. for a fortnight before leaving for Indonesia under Christian Literature Crusade.

F.E.B.C. will have a mid-Semester week's vacation from Sept. 27 to Oct. 7. 1st Semester Final Exams. will be held Nov. 22-29 with end of term dinner on 29th evening. The College reopens Jan. 6, 1975. Another consignment of dozens of fundamental theological books has arrived from U.S.A. Thank you Rev. Hsu! (Dear Reader, why let worms eat your books? Perpetuate their usefulness in the F.E.B.C. library which now has over 3,000 vols).

AS A RESULT of tracting and door-to-door evangelism by the revived F.E.B.C. Gospel Team at the 13th m. Jurong Rd., ten children have received Christ and are coming to the newly-established B-P Boon Lay Sun. School, a branch of Jurong Church. The cry of "On to Jalan Bahar to build a new Church" has found an encouraging echo from this new Gospel outreach (Jurong B.F. has now \$6,000). An English Missionary to Kota Bahru writes about Jason Linn's Dyak Borneo: "I have enjoyed it immensely and am

continuing to profit from it. I thank God for such a wonderful missionary, and a Chinese one too." "Pioneering in Dyak Borneo", telling the story of Rev. & Mrs. Linn's 15 years in the wildest jungles of East Borneo is "Jungle Doctor" with a Chinese flavour. 250 pages for only \$2.50. Get yours from F.E.B.C., Tel: 513676.

MR. LINUS (Lai Teck Hock), son-in-law of Rev. Tan Peng Kun of RIAU is in Singapore awaiting approval of visa for his father-in-law. Ring 50617.

ACCORDING TO CHRISTIAN BEACON the World Council of Churches proposed assembly in Indonesia 1975 is now switched to Nairobi, Kenya where the ICCO had earlier planned to meet. This close confrontation should stir Christians around the world to pray and to come "to the help of the Lord against the mighty" (Judges 5:23).

#### LIFE CHURCH APPOINTMENTS

Tues. 8.00 p.m. Prayer Meeting.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Mr. Samuel Huang.

Nursery Roster: 8th Sept. Miss Cheong Swee Meng & Miss Seah Siow Pang; 15th Sept. Miss Catherine Ong & Miss Judith Loke.

Sun. Lunch Duty Roster: Francis Leong, Chew Boon Piak, Jenny Goh & Catherine Ong.

#### I AM STANDING ON THE WORD OF GOD

I am standing on the Word of God,  
Which came to men of old;  
The Holy Book our fathers loved,  
And treasured more than gold.

#### Chorus

I am standing, standing on the Word,  
Though the earth change and decay,  
It shall never, never pass away;  
I am standing on the Word of God.

I am standing on the Word of God,  
'Tis holy and 'tis true;  
Through ages it has been our Light,  
With splendor ever new.

I am standing on the Word of God,  
'Tis full of life divine;  
God's Spirit lives in ev'ry word  
And moves in ev'ry line.

I am standing on the Word of God,  
And thus I am secure;  
Though blows the tempest wild and hard,  
'Twill evermore endure.

I am standing on the Word of God,  
And on my dying bed  
I'll share its consolations, Lord,  
When death's dark vale I tread.

-Hymns of the Christian Life- 47.

OF 257 CHURCH LEADERS who saw "Jesus Christ Superstar", 4 signed yes and 182 no. This result is presented to our P.M. B-P members on the Com. of 15 are Rev. K. C. Quek (chairman) and Dr. Tow Siang Hwa. Read our Rel. Ad. in Sunday Times vs. "Superstar".

Edited by T. Tow, 9A, Gilstead Road, (11).



## Section II

Commander-in-chief (Leviticus)

The Sinai Assemblage of ten months and five days may be divided into four periods: 1) From setting up camp to work commencing on the Tabernacle, a span of three full months, which was the first stage of the Assemblage. 2) From work commencing on the Tabernacle to completion, a span of five-and-a-half months, the period of raising up the headquarters. 3) From completion of the Tabernacle to the first numbering of the people, a span of exactly one month, which was the second stage of the Assemblage (the facts are recorded in this Book). 4) From the first numbering of the people to the setting out on their long journey, a span of only twenty days. This preparation for the expedition is recorded in Numbers 1-10.

In order to accomplish the great task of nation-building, there must needs be a great leader. In order to centralise all military orders, there must needs be a Commander-in-chief. No doubt Moses was the saviour and great leader in liberating Israel as a nation from the high hand of Pharaoh. But the One who set in motion this deliverance and who bore its total responsibility was Jehovah God. Although it was Israel who hoped for salvation from their misery, Jehovah was the prime mover in the great and noble national revolution. Four hundred years of enslavement had worn away their hope of freedom and sovereignty. What they knew was only self-pity, without any hope it seemed of relief to their plight. But God was the motivation behind this national revolution. This originated wholly from His love for the saving of mankind and from His remembrance of the holy Covenants made with their fathers. In order to execute His holy Covenants with the view of saving mankind, He pressed on resolutely as before, despite every stubbornness and rebellion on the part of the Israelites. Cognizant of their intellectual immaturity and sorry plight, He treated this band of stiff-necked children with long-suffering leniency and understanding. Like a kindergarten teacher, He led them along in the minutest details. Leviticus is a record of those instructions.

Leviticus records Jehovah's objective in these instructions as directed at bringing the Chosen People to a complete surrender before Him. Truly a people or a nation without a supreme leader, or if it has one but gives him neither respect nor loving support, would fall into a state of no-government. Like dragons without a head, they would each be a government to themselves. This would result in a scramble for power and in anarchy. Then how could they become a free, independent nation? Would they not be as they were in Egypt before? Hence their slogans now were: "Leader First!"; "Nation First!" Now they should realise that Jehovah was their Only Leader and they His specially Chosen People. While they enjoyed Jehovah's grace and blessing, they were obliged to follow their Commander-in-chief.

Since the instructions given hereat are intended to arouse within the Chosen People a spirit of devotion to and support of the leader, its central theme is therefore "Jehovah". According to the Chinese Union Version, Leviticus has 27 chapters, 858 verses and over 26,000 words. Apart from Ch. 8-10 and a portion of Ch. 24 which records four events connected with His orders, the rest consists solely of God's instructions. In the 20,000 odd words of instruction the Name of Jehovah is repeatedly mentioned (310 times), God (50), I for God (175 times), Lord (1 time). Subdividing: Jehovah spake unto Moses saying (36); Bring an offering unto the Lord (70); of Jehovah (5) - with reference either to the fat in sacrificial offering, or land, or Israel, or the firstborn, or the title of the land. Of the 71 times referring to "before Jehovah," before Jehovah takes 11 times, offered before Jehovah (58), taken from before Jehovah (2) and proceeding from before Jehovah (2). In the 54 times of "I am ...," there are I am holy (5); I am Jehovah your God (23); I am Jehovah who brought you out of Egypt in order that I might be your God (7); I am Jehovah who sanctifies you (7); I am Jehovah (20) I am Jehovah, in general (49), and in four historic events "it was done according to Jehovah's command" (4). These events involve Moses (1), Aaron and sons (1) Aaron (1), Israel (1). Jehovah is the beginning, Jehovah is the end, of the whole Book. This tallies with Rev. 1:8 - "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Jehovah is the Author-and-Finisher God. Let us look to Him, trust Him, worship Him, exalt Him. Let us give Jehovah the Preeminence, the chief seat! Jehovah forever our King! Our Commander-in-chief!

According to Ch. 22:29-33, the declaration "I am Jehovah" encompasses a four-fold meaning.

1) Jehovah is Saviour. How many a time has Jehovah aroused the Chosen People to remember the past acts of salvation. That they are what they now are, they should know is due entirely to Jehovah's bountiful grace. For how could they ever fail, rebel against or forget Jehovah for His saving grace?

2) He is Jehovah, their sanctification. Jehovah is a holy and jealous God. Before Him no sin can ever be tolerated. "And ye shall be holy unto me: for I the

Lord am holy and have severed you from other people, that ye should be mine." For this reason there is made a mercy seat on top of the Ark in the Holy of Holies, and among the sacrifices there are specially instituted sin and trespass offerings and within other orders of offerings there are also offerings for sin. Of the festivals there is instituted an annual Day of Atonement to call the whole nation to self-examination. Apart from this there are appointments of priestly offices, the Levitical system, the forms of declaration on cleanliness, ceremonies of worship, etc. - all given with the view of their constant self-examination. In regard to the regulations of Divine declarations on cleanliness, these touched upon religion, morality, individual spiritual welfare, law, ethics and health. In a word, holiness is to be maintained and practised by everyone in relation to God, man or self in every sphere of life - material, psychological, physiological. Therefore the compound word "holiness" (sheng chieh) occurs 87 times, while "unclean", "sin" and other antonyms occur 194 times.

3) He is Jehovah, requiring obedience. The Chosen People shall refrain from blaspheming God's holy name. Indeed they shall hallow His name and keep all His commandments. Often we see a crisis develop within a nation from some hidden lawlessness and rebellion. For this reason God solemnly and particularly enjoins upon His People with promise of blessing to the obedient and of disaster to the disobedient.

4) He is Jehovah, seeing every sacrifice. Sacrifices are only a kind of religious ceremony. If one's sacrifice does not stem from a sincere heart, then all the worship is but a vain show, an abomination to the Lord. But, since sacrifice and worship are/excellent means to maintain our devotion, seeing we are so prone to forget and backslide, hence their visible observances. These are a means of keeping up the spirits of the People, seeing they are prone to cool off. The daily sacrifices are an excellent means of maintaining the spirituality of the Chosen People.

Serial No. 7 -Bible Silhouettes by Jason Linn, trans. by T. Tow.

#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Fri. 4 p.m. F.E.B.C. Team to Kulai Besar.

Lord's Day 10 a.m. Mr. George Miley (Logos)  
(Rev. Tow at Toa Payoh).

4 p.m. Rev. Tai Po-fu.

Nursery Roster: 15th Sept. Miss Catherine Ong & Miss Judith Loke, 22nd Sept. Miss Maggie Tan & Lim Chwee Eng.

Sun. Lunch Duty Roster: Cecilia Seah, Connie, Anna Leong & Doreen Lee.

Our Bible Ad. in Sunday Times this week:

"Jesus Christ Superstar!" No! He is the Light of the World (Jn. 8:12).

To cater to the increasing diners at our Sunday Lunch, a set of red stone table and benches has been installed in the outer "Japanese garden" at \$180. A grandma has given \$100. We need to install another set at the Kindergarten's inner lawn.

Mrs. Wu Sock Eng, Timothy and Andrew are leaving us for Vancouver, Sept. 24, 8.45 a.m. by CAL. Their new address: c/o 5758 Forest St., Burnaby 2 B.C. Canada v 5 G, 1 X 4. (Duet. 33:27).

New Address: Mr. & Mrs. Swee Thian Hoe, 1674 East Swan Circle, Brentwood, Missouri 63144, U.S.A.

DEACON JOHN LIM of Galilee leaves Mon. Sept. 16, 11.30 p.m. by Aeroflot (\$1230 to N.Y.) to join Tan Wai Choon at Faith Seminary.

#### CHRISTIAN RELIEF FOR BANGLA DESH VIA LOGOS.

If you keep bringing in, we shall have a medium lorry load! The Logos leaves Bangkok Sept. 19 and will hold a public meeting at S'pore Bible College, Sept. 21, 7.30 p.m.

MISS ADELINE CHAR'S newly acquired gospel station at Jlan Ledug No. 9, Tretes, Java was dedicated Sept. 15 1974.

SITUATIONS VACANT 1) Manager for SU Christian Book Centre. 2) Retail Executive.

Apply: Hon. Sec., S.U. Bible House, 7, Armenian St., S'pore, 6..

#### "ANNALS OF THE HEAVENLY KINGDOM" (天国春秋)

, by Elisha Wu (proof-read by Samuel Huang) is a 400-page volume of the Bible in Chinese popular narrative, published at the instance of the late Rev. Guok Ko Muoh. Accurately presented, this work has also high literary value. Chinese students, please inquire with Mr. Samuel Huang.

JESUS, still lead on,  
Till our rest be won,  
And, although the way be cheerless,  
We will follow calm and fearless;  
Guide us by Thy hand  
To our fatherland.

If the way be drear,  
If the foe be near,  
Let not faithless fears o'ertake us,  
Let not faith and hope forsake us;  
For, through many a foe,  
To our home we go.

When we seek relief  
From a long-felt grief,  
When oppress'd by new temptations,  
LORD, increase and perfect patience;  
Show us that bright shore  
Where we weep no more.

JESUS, still lead on,  
Till our rest be won,  
Heav'nly Leader, still direct us,  
Still support, console, protect us,  
Till we safely stand  
In our fatherland.

-567 CH

MR. DANIEL LEE of Penang, recent F.E.B.C. graduate, has joined the Methodist Church as a preacher.

HEAR CAPTAIN KRISTIANSEN, formerly of the Logos now preparing for Island-evangelism in Indonesia, at Life Church, Lord's Day, Sept. 29, 10 a.m.



## CHAPTER II IN THE WILDERNESS

### Section I

#### Expedition (Numbers)

##### 1. Inside the Wilderness

The Book of Numbers is so called in Chinese from the two numberings of the People. In Hebrew it is called "In the Wilderness". This Book records the history of the Israelites from Mt. Sinai to the plains of Moab during a period of 39 years and 9 months. The Book records three legs of the journey and four events.

From Ch. 1:1-10:10 is recorded all the preparations and plannings before setting out on the long expedition, such as census-taking and the call-up of males, their army formation, the assignment of duties to Levites. Also there were the orders given in respect of regulations for the march and the dedication of the Tabernacle, the headquarters from which the orders were issued. Finally there was the making of the silver trumpets to facilitate the issuing of orders. The total time taken during this period was twenty days.

From Ch. 10:11-14:45 is recorded the beginnings of the March. It took eleven days to go from the Wilderness of Sinai to Kadesh. During this short leg of the March not a few heart-breaking incidents occurred. It records how this stiff-necked people had not learned to obey their Commander nor the law. Much less the courage and faith of nation-building. Little wonder, for had they not been an enslaved people in Egypt for 430 years? Of course it was not easy to regain their spirit of bravery nor to change their unregulated life-style in such a short time. This fact is discernible from the ten times they tempted the Lord and from their spying of Canaan. At the end of the journey there occurred an unforgettable, unfortunate incident. That was their lack of victory-confidence which brought upon them the retrograde future of 38 years. "A false step plunges one into a thousand years' regret. To retrieve the same would take a century." Would that such a tragedy had never happened!

From Ch. 15 to 19 is recorded that leg of journey from Kadesh to Kadesh. In such a short account is recorded the history of 38 years. As a matter of fact, there was nothing to narrate during this long interval except the incident of Korah's Rebellion. Much less anything that was worthy of recording. This wandering of 38 years in the Wilderness is the historical record of an event that should never have become history. So we may call it a wordless historical record. In the sight of God and man it is a forgotten page. But for the same reason the tarnished name of Israel is entered into the book of history.

From Ch. 20 to 36 is recorded their journey from Kadesh to the plains of Moab, covering nine-and-a-half months. This was the final stage of Israel's wanderings, and a most difficult and crucial one at that. They had now come to Canaan's borders, their troops massed at the Jordan ready to strike. At this critical juncture, they were faced on one hand by a strong enemy encircling them, while on the other there were many internal problems awaiting solution. For instance, there was the division of land to the Twelve Tribes and the fixing of national borders to consider. Nevertheless, although plans were conceived long beforehand for war and national construction, many decisions had to be made on the spot. Moreover, Moses was advanced in years and could not be vigorous as in his youth with all the reserve of stamina. It was at this moment a piece of most heart-rending news broke over them, a bolt from the blue! Of their three leaders two were taken one after the other. This added further to Moses' busy and heavy burden who now was obliged to battle all alone. What an encumbrance to the Venerable! Reason required the whole nation to buckle up and mobilise, from the lowest to the highest, to work with this leader. Alas! Not only did they fail to do what was expected, but also fall into a treacherous trap while on duty. Yes, into the trap of girl spies, selling out their national soul to the enemy! Their confidence in the leader to continue the war and national construction, a sacred national policy, was vitally shaken. This added to the supreme's mental burden so much so that on an unguarded moment he lost his patience on the people. For this slip he was given retirement orders by the Commander-in-chief. He was not allowed to cross the Jordan with the people. At the same time the people suffered a most devastating plague which led to a second numbering.

##### 2. "Thirty-eight years"

"And the space in which we came from Kadesh-barnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the Lord swore unto them." (Deut. 2:14).

From the chronicles of Israel's desert wanderings, we know that exactly forty years elapsed from their setting out from Rameses to the day the manna ceased upon

their entry into Canaan.

It took two-and-a-half million population to wander forty years through territory which took only seven days to travel. This is a matter worthy of our attention. According to God's plan it was forbidden to the Israelites to take that road that required only seven days to travel, because He knew the hazards facing them that might send them back to Egypt, hence requiring them to detour via the Red Sea. Even then, it should not take them such a long time as forty years.

Let us start with them from the 15th of the First Month. After three months we came to Mt. Sinai. Ten months of training, and then there remains but eleven days' journey to Kadesh on Canaan's border. All these times total only one year and one-and-a-half months. But having stepped on the Promised Land, why should they retreat? Having retreated, they now wander, in aimless circles between the Wilderness of Paran and Seir. And it is after 38 years of wandering and reliving a long-term fugitive life that they are able to come face to face with the Promised Land again.

What a loss was this as a result of unbelief and rebellion! Two-and-a-half million retreating thirty-eight years! Thirty-eight years is not a short time. A treasurer of time could have achieved much, and wondrously too. How much more could the might of two-and-a-half million have attained? Should we compare time to a big wheel and everybody are turning forward with this wheel of time, but we on the other hand are moving backwards: Then we are become dropouts! While others go ahead and we backwards, as we recede and they advance, then we have actually lost seventy-six years. Two-and-a-half million had clean wasted 190,000,000 man-years. The loss the Israelites had sustained was beyond calculation. Should we work out this sum "positively", the loss would be beyond description. Although the Bible is silent on the subject we can visualise the misery of thirty-eight years of vagabondage undergone by the people. Through the barren country of that "great and terrible wilderness," everyday was a bitter struggle for existence, "until all that generation was consumed." How tragic, thirty-eight wasted years, passed over by the Sacred Record without a word, forever buried in silence! Yes, what is there worthy of record of time spent for nothing? So perished that generation in silent oblivion and so vanished their works, some with the cloud and vapour, some buried together with their bleached-white bones - never to haunt mankind's memory again. Alas! It is hard to reckon what loss is sustained by a backsliding nation. Irredeemable loss! Why, O why, my Father in Heaven. O the inconceivable results of unbelief and rebellion! O the irredeemable error of thirty-eight years of unbelief and rebellion! The shame they engender can only add to the sorrow of after-generations. The sinfulness of this unbelief and rebellion has become an ineffaceable warning forevermore to mankind.

Serial No. 8 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Wed. 3 p.m. F.E.B.C. Gospel Team to Jurong.

Fri. 4 p.m. F.E.B.C. Gospel Team to Kulai.

Sat. 10.30 a.m. Chee - Tan Wedding.

3 p.m. Chiang - Chew Wedding.

Lord's Day 10 a.m. Capt. Bjorn Kristiansen.

4 p.m. Rev. Tow.

Nursery Roster: 22nd Sept. Miss Maggie

Tan & Lim Chwee Eng; 29th Sept. Mrs. K.C.

Tan & Hwang Mui Yun.

Sun. Lunch Duty Roster: Lucy Tan, Tan Ah Lin & Alice Khoo.

TWO REVOLVING FANS are now installed for "backbenchers" at \$320. Your gift helps!

WE EXTEND A CORDIAL WELCOME to Dr. A.

Adams of Australia and the Logos to our pulpit this Lord's Day. Also to his team and other Logos friends.

WEDDING BELLS. The holy matrimony between

1) Mr. Chee Ah Leng and Miss Molly Tan

2) Mr. Patrick Chiang Hock Seng and Miss

Juliet Chew Wee Peng will be solemnised at Life Church, Sat. Sept. 28, 10.30 a.m.

and 3 p.m. by Rev. Philip Heng and Dr.

Quek Swee Hwa respectively.

REV. & MRS. JIM TURNER are now located at

16 Tu Fu St., 26, phone 592238, till Oct.

9. A Child Evangelism Institute is pro-

posed to be held in S'pore May 19 to Aug.

1, 1975!

#### ATTEND ANNUAL CONFERENCE of the B-P

Church, Fri. Oct. 18, 1974 8.30 a.m. to

5 p.m. at Calvary, 1, Tao Ching Rd.

Spend a day in fellowship with brethren

under the theme: "The Living Word for

Daily Living." Conference fee \$2 for

earning and \$1 for non-earning members.

Children 50 cents. Register before Oct.

10. Gilstead Road has served as the loading

centre of relief goods via the Logos.

With vanloads from other churches, over

1½ lorryloads have now been forwarded.

After a hectic time of getting clear-

ance papers, the white Dodge Monaco is

ready for hauling by barge aboard. Costs

\$300, but the car can fetch ten times

this sum.

\*\*\*\*\*  
\* A Special Blessing this Lord's Day: \*

\* Logos screens at 12.15 p.m. \*

\* (after Service) \*

\* "THIEF IN THE NIGHT" \*

\* a Gospel Thriller \*

\* on \*

\* What Happens at Christ's Second Coming \*

\* "Too bad to miss this treat" \*

\* To cater to more diners: 200 plates of \*

\* Meesiam! \*

\*\*\*\*\*



### 3. "Setting forward"

"Setting forward" is mentioned in this book 19 times. "Setting forward", they need a wise leader, a Commander-in-chief. "Setting forward" they need the strength of the people, the able fighters. "Setting forward", they need to march together and keep the rules strictly. "Setting forward" they need strong determination and one will-power. "Setting forward" they need all the more a right objective. The final destination, nostalgia for the old life-style, lingering during the journey - these are all stumbling stones to "setting forward", a blow to its plan of operation. Hence all defeatists must be "removed from the camp" to the last man.

An athlete must have a set goal, a boxer must keep to rules. Who would forever live a restless, aimless floating life? So in "setting forward" it was in order to reach that right objectives that final destination. Good friend, let's go! Left, right, left right, no turning back.

Below is composed an "Israelite Military March" for spirited chanting together with them:

#### 1.

There's only one way out for us:  
Out of Egypt, onto the Desert Road.  
You who refuse to be slaves!  
Arise, onto the Desert Road!  
Egypt shall ne'er be our rendezvous,  
Egypt shall ne'er be our home sweet home;  
Where reigned only sadness and sorrow,  
Where reigned only bullying and pain.  
Let us break their chains asunder,  
Break Pharaoh's fetters in twain.

#### 2.

There's only one Leader above us:  
Jehovah, all-conquering Captain of armies.  
Jehovah, most glorious Captain,  
Arise, be Thou e'er our Ensign!  
Ark, Tabernacle, Centre our Faith,  
Cloud-and-Fire Pillar, our guide!  
Jehovah is a mighty warrior,  
A strong tower and bastion is He.  
Let us rally around over Monarch,  
Let us follow our Commander-in-chief!

#### 3.

There's only one resolve with us:  
Stand up and fight at His Command.  
You mighty men of valour,  
Arise, and fight at His command!  
Weary hands and hearts, pitfalls of defeat;  
Dark jealousy and pride are caves of death.  
Men of valour, your armours don,  
Onward and upward!  
Stand each in your station,  
Strive for the glory eternal!

#### 4.

There's only one determination in us:  
Fight the good fight to final victory.  
Comrades together to battle,  
March on, it's not in vain!  
Remember, our psalm of victory the Red Sea echoed?  
Remember, our altar of triumph on the way to Sin?  
Hands on your plough, Brothers, no turning back,  
There's only one way out in battle - advance!  
We must win a big, great victory,  
We must sit down to a big, great feast!

#### 5.

There's only one objective before us:  
Into Canaan, to an unending peace.  
You men of valour through a thousand battles,  
Onward! possess that everlasting peace.

Canaan, our eternal, Happy Land,  
Where flows the milk and the honey,  
Yes, where horse and rider are strong.  
Let us endure, to final victory  
Let us offer every ounce of strength.

Serial No. 9 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

#### YOUR BIT OF THOUGHTFUL GIVING PAYS BOUNTIFUL DIVIDENDS

Our Church was the first to collect surplus clothing for the Logos, weeks before the Ship appealed to Singapore generally for Christian charity. Our members brought half a lorryload of the total of four, which were all assembled at Gilstead Road before transshipment. I understand the relief goods will unload at Bombay and given to missionary societies for ultimate distribution. Think of the good the goods will do to the poor. "Your bit of thoughtful giving pays bountiful dividends."

When the 6800 cc White Dodge Monaco of a VIP's limousine was driven to Gilstead Road early February this year, because nobody wanted that elephant, we received it upon a flash - keep it for the Logos! Keeping it for seven months under almost daily care of starting the engine or exercising it in the spacious church-and-college campus, we've saved it for the Gospel Ship to sell at a good price in some Arab country, or give it in exchange for oil to spin the ship on for Christ. But it took about \$370 to put the White Dodge on board last week. Worth it? We need your help! "Your bit of thoughtful giving pays bountiful dividends."

#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Session Meeting

Wed. 3 p.m. F.E.B.C. Gospel Team to Jurong.

Fri. 5 p.m. F.E.B.C. Gospel Team to Kulai.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Capt. Kristiansen.

Nursery Roster: 29th Sept. Mrs. K.C. Tan & Hwang Mui Yun; 6th Oct. Mrs Heng & Jackie Lim.

Sun. Lunch Duty Roster: Low Cheng Chye, Sim Mong Heng, Sim Mong Eng & Angela Poon.

Wedding Bells! The holy matrimony between Dr. Tan Yew Ghee and Miss Irene Chan will be solemnised on Sat. Oct. 12, 5 p.m., Rev. Tow officiating. (The new couple will make their home at 293C, Blk 160 Mei Ling St., Queenstown, 3.)

New Addresses: 1) Miss Lina Seow, Room 210 Moulton Hall, McMaster University, Hamilton, Ont. L8S 4M6, Canada.

2) Dr. and Mrs. Anthony Thio (who left last Tues.) St. James Hospital, Sarsfield Rd., London SW 12, Gt. Britain.

3) Mr. and Mrs. Carl Dauber (Lily Tow) 1198 Welton Ave., Akron, Ohio 44306, USA. Kulai Besar. A Christian girl, originally of Kelapa Sawit (7 miles from Kulai), writes for a Bible Class to be started. Present attendance of weekly meetings: Chinese 45. English 25.

F.E.B.C. is on one week's mid-Semester vacation till Oct. 7, 8 a.m. (Betty Tow speaking at Chapel). Praise the Lord for granting visa to Hassan of Israel (who holds Jordanian passport). Hutabarat of East Java is arriving December.

ATTEND ANNUAL CONFERENCE of the B-P Church, Thurs. Oct. 17, 1974 8.30 a.m. to 5 p.m. at Calvary, 1, Tao Ching Rd.

Spend a day in fellowship with brethren

for "The Living Word For

Daily Living." Conference fee \$2 for earning and \$1 for non-earning members. Children 50 cents. Register before Oct. (Please note that Hari Raya Puasa originally set for Oct. 18 is now advanced to Oct. 17!) JURONG and Boon Lay Sun. Schools. Total attendance last week was 94. "On to Jalan Bahar!"

#### A PSALM OF THE SEA

(to the tune of "Eternal Father Strong to Save," Melita)

Ye mariners on high seas steep  
That toil amid the foaming deep,  
Behold the mighty works of God,  
And His great wonders as you plod.  
O that all men would bow to Thee,  
Thou God of heaven and earth and sea.

By Thy command the breeze so mild  
Becomes a storm and tempest wild,  
While oceans writhe with billows high,  
And wave 'pon wave mounts up the sky!  
O that all men would pray to Thee,  
Thou God of heaven and earth and sea.

Like drunken men they stagger on,  
And at their wit's end they are thrown.  
They reel and roll, and to and fro -  
The fearful lot of men below.  
O that all men would cry to Thee,  
Thou God of heaven and earth and sea.

"Peace be thou still," spoke Christ the Lord,

And wind and wave obeyed His Word.  
Today the God of Galilee  
Still saves His own from sea to sea,  
O that all men would praise Thy Name!  
Thy mercies mild endure the same.

Edited by T. Tow, 9A, Gilstead Road, Singapore, 11. Tel: 513676.

"Holding Forth The Word Of Life"



## Section II

Moses' Golden Legacy (Deuteronomy)

Deuteronomy is Moses' golden legacy. It is his injunction or manifesto to all Israel-on-the-march, delivered in the last month of his earthly life in the plain of Moab, on the border of Canaan. Since the Sinai Assemblage, this was the only occasion in forty years. However, this occasion of another Assemblage is fraught with new meaning. Whereas the Sinai Assemblage was solely God-directed and Moses was a mere spokesman, this Moab Assemblage is Moses' own. And though the injunction given is a rehearsal of the previous it is quite essential. For, of the congregation that assembled at Sinai, no one is left save Joshua and Caleb. And this being Moses' last farewell, all the more it behoves him to direct them into the future and personally to bequeath them his golden advice for a permanent constitution, the authority for their coming nation-building.

The most important word in the whole Book is contained in these four characters, "chin-shou chun-hsing" (to observe to do). Together with words like "t'ing ch'ung" (hear and do) this term is repeated over one hundred times. Indeed, any law or constitution however idealistic or lofty, and however beneficial, amounts to nothing unless it is practised. What is required of Israel "to observe to do" logically are Jehovah's commandments, laws and statutes.

Now, there are three aspects in the promulgation and observance of these commandments, laws and statutes. These aspects are God-ward, man-ward and self-ward. Those that are God-ward are generally comprehended in these four characters, "ching, wei, ai, k'au" (honour, fear, love, trust). Those that are man-ward come under "respect and kindness." Those that are self-ward are under "gravity and holiness."

Honour God, for He is majestic. Fear God, for He is jealous. Love God, for He first loved us (them). Moreover, God's love is unconditional. Trust God, for He is almighty, without equal. This is adequately attested by those exploits of Jehovah's saving them out of Egypt and guiding and protecting them through that "great and terrible wilderness." Or let us look at it from the angle of food and clothing, the essentials of livelihood. As Moses had said to them, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no. And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not neither did thy fathers know; that He might make thee know that man doth not live by bread alone but by every word that proceedeth out of the mouth of the Lord doth man live. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."

As to the man-ward aspect, this may be generally divided into three, i.e., how to treat the natives, how to treat the foreigners and how to treat the nationals. In regard to the natives there are four commands of "shall not." Their sins being full, they shall not have regard, pity or connivance for them who would be utterly destroyed. Since their sins are full-blown, they shall not listen to them nor make treaty with them. Since they are not a holy seed, they shall not enter into marriage with them. Since they are servants of Satan, they shall not serve their gods to sin against the Lord. For a similar reason, their treatment of foreigners should be with "care". (There are also regulations on the treatment of alien-residents). These so-called alien-residents (strangers) comprise those who left Egypt together with them or those who submitted to them in their wanderings or in Canaan. Though heterogeneous ethnically, yet God permitted them to join this holy company with equal rights to the Chosen Race. The Lord has said, "Those that are not against us are for us." How much more these who willingly come in submission? And all the more is it required of Israel who were "strangers" (alien-residents) before to love their "strangers", and regard them as their own.

Finally, how are they to treat their own compatriots? First they are to be possessed with "kindness and grace." Any patriotic sentiment cannot arise without a realisation first of the teaching of "give him." Let them remit those who borrow. In commerce let them be fair and just. To the poor and to widows and orphans, material help should be given. To those who are sold into slavery against their will, a chance to freedom should be given. To a brother who is childless, let the kinsman's duty to raise seed be performed. If any sin against another, let him be forgiven. To the killers with no bad intention, cities of refuge are established. This is to give the fugitive a way of escape to a repentant new life. In short, "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him, because that for this thing the Lord thy God shall bless thee in all thy works,

and in all that thou puttest thine hand to do." Yea, thou shalt give him, "liberally ... of that wherewith the Lord thy God hath blessed thee thou shalt give unto him."

As to oneself, one should self-exhort to "gravity" and self-contain unto "holiness." For it is man's weakness to forget his duty to keep himself. So, one should be the stricter to oneself. For "lust overtakes all their evils" and lust and promiscuity corrupts most man's body soul and character. So, let us keep ourselves holy and clean.

In short, the law of the Lord is contained in the one word "love". So, the law of the Lord is called the law of love. Whether God-ward, man-ward, self-ward, the truth and virtue in these three aspects are nurtured in "love". As Moses has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind and with all thy strength, and thy neighbour as thyself." Truly, love is the fulfilling of the law. Love is greater than all.

Serial No. 10 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

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#### Life Church 24th Anniversary Thanksgiving Oct. 20, 1974

To greet this joyous occasion, the Church is adding more sets of stone tables and benches to the gardens. A retaining stone-wall is now under construction, which will also enhance the beauty of the outer "Japanese" garden.

The Mandarin Teochew service celebrating their 9th Anniversary which falls on the same Day will join the morning service. The Chinese Church will sing as well as the Indonesian students of F.E.B.C. Elder Joshua Lim of Calvary and FEK secretary will bring greetings. Eleven adults and several infants will be baptised.

After service the Church and honoured guests will sit down in fellowship over an 8-course Chinese makan catered by Tian Heong. Immediately after the "dinner", the pastor will show 240 slides of the more colourful years of Life Church in her almost quarter-of-a-century history. These slides are contributed by Rev. Tow, Dr. Tow Siang Hwa, Elders Joshua Lim and Patrick Tan and Rev. Edward Paauwe.

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#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues 8 p.m. Prayer Meeting, Rev. Paauwe.

Wed. 3 p.m. F.E.B.C. Gospel Team to Jurong.

Fri. 5 p.m. F.E.B.C. Gospel Team to Kulai.

8 p.m. Family Worship at 33E, Holland Close, S'pore 10, at the new house of Elder & Mrs. Khoo Peng Kiat.

Sat. 5 p.m. Tan - Chan Wedding.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Miss Deborah Lukito.

Nursery Roster: 6th Oct. Mrs. Heng & Jackie Lim, 13th Oct. Mrs. Eleanor Lim, & Mrs. Nancy Seah.

Sun. Lunch Duty Roster: Algin Tay, James Cheong, Audrey Sim & Fam Chuay Lai.

Birth: To Bro. and Mrs. Edward Heng, a daughter, Aldeline Ai Ki, Aug. 31, 1974. God bless.

Contract to furnishing the proposed Life Book Centre has been awarded to the Deaf Carpenter. Mr. T.C. Eng will build the art-brick entrance.

24th Thanksgiving Chinese Makan, Oct. 20, 12 p.m. For quicker efficiency the Y.F. should register with Mr. Peter Tan, the G.L.T.D. with Mr. Peter Sim, the S.S. and Church with Deacon William Teo. Since per table including tea costs \$80, Session has decided to charge the following rates: Earners \$8; Non-earners \$5; Children under ten \$2. Please register now! Closing date is Oct. 13!

To our sister Churches: Please send two delegates (Galilee whole session) to worship and makan (climaxed with a 240 slide-show).

Praise the Lord that on the eve of our 24th Anniversary, Elder Major Patrick Tan has started, since Sept. 16, a Sunday morning worship (8.30 a.m.) at the SAF Prison. A dozen souls have openly received Christ thus far. (Lifers invited

to join this Prison ministry).

Life Church Session has elected the following the F.E.K. Committee (1975-76): Rev. Tow (Chairman), Mr. Eio Eng Hua (Sec.), Mrs. Annie Tan (Treasurer), Elder Seow, Elder Patrick Tan, Mr. Willie Seah, Mr. E. Mahadevan. Elder Joshua Lim who continues to serve as Secretary till end of this year, and Mr. Phang Chin Yen as treasurer, are deeply appreciated.

Life Church is sponsoring an eleven-week Child Evangelism Institute for S.E. Asia May 19 - Aug. 1, 1975 under the direction of Rev. and Mrs. Jim Turner. A Certificate from this International body will be awarded upon successful completion of the course. F.E.B.C. students taking this course should be given credit for Christian Education in reference to their College requirements. Register early for a place! Limited accommodation!

F.E.B.C. Gospel Team to Kulai Besar this week has an extended outreach to the Trinity Y.F. at Muar. Mr. Mike Manning, who holds a Certificate in Child Evangelism, is the speaker on this important subject.

John Lim sends greetings from Faith Seminary and reports good fellowship with Wai Choon, and John Tow who has resumed part-time study at the alma mater.

WHAT BOOK PRIZE SHALL WE GIVE TO OUR S.S. THIS CHRISTMAS? One pastor and his wife answered this question by ordering 20 copies of Jason Linn's "Pioneering in Dyak Borneo" and all that for only \$40 because that's the old price! No increase despite the inflation, we offer this book to our sister S.S., this jungle thriller, a challenge to the young to missionary service. Professor Tregonning (formerly of Singapore University) says "It is a most unusual book... I hope the book is widely read."



## LEONA WU "MY HANDMAIDEN"

The promise of Pentecost is that not only "on my servants", but also "on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy" (Acts 2:18). In Leslie T. Lyall's book, "John Sung, the Flame for God in the Far East," it is well reported that Pentecost came to Singapore during the years 1935-1939 through the revival ministry of the fiery doctor. Nevertheless, the sequel to John Sung's ministry is yet to be told. It is the follow-up work of watering which the Lord has committed to His handmaiden, Miss Leona Wu, during the long years following. The story of how God has used her in this respect was first narrated on the occasion of Chin Lien Bible Seminary's 35th Anniversary in 1972. This story must be retold on the home-going of His handmaiden, the early morning of October 9, 1974.

Miss Leona Wu, third daughter of the Rev. Goh Kok Tiong, is a product of the English Presbyterian Mission in Amoy, South China. She is a disciple of Dr. Chia Yu Ming, a graduate of Ginling Women's Theological Seminary, Nanking. She is a successor to Dr. John Sung, insofar as Singapore is concerned, in carrying on the work of the Evangelistic League to this day. Above all, she is the founder and principal of Chin Lien Bible Seminary, a new beacon for the truth raised up of God in the wake of the John Sung revival.

How God was preparing His handmaiden to co-labour with Dr. Sung in Singapore and Southeast Asia and thereafter for a life of training labourers for the Lord's vineyard happened thus:

For some years, Miss Wu had served as principal of Huai Jin Girls' School of the English Presbyterian Mission in Amoy, when she felt the call to study for the ministry. She entered Ginling Women's Theological Seminary whose principal then was Dr. Chia Yu Ming. Upon graduation in 1934, her desire was to return to serve at the alma mater. Disappointed, however, with the new administration, she diverted her step to Singapore. Here she met her missionary friend, the Rev. Moore Anderson, who introduced her to the Chinese Presbyterian Church, Kluang, Johore.

During the August vacation of 1935 the name of John Sung was first heard by the little Chinese Congregation of the Kluang Church. Week after week Miss Wu reported from the pulpit the exploits of John Sung - the thousands surrendering to the Lord in city after city he was visiting in China. Now Dr. Sung was coming to Singapore for the first time. The interest generated in her little flock was so great that the Kluang Church, as one family, travelled by train to the John Sung Meetings at Telok Ayer, August 31 to Sept. 13, 1935.

Since Hokkien was, and still is, the spoken language among the Chinese in Singapore, the messages in Mandarin by the visiting evangelist had to be translated. Who would have imagined that the lady from an inland town was being prepared all these years for such a time as this? With patience and long-suffering she was one of the few who could work in unison with the whirlwind doctor. She acquitted herself so well as John Sung's translator that when the Lord's servant was called to other Southeast Asian countries, it was deemed most profitable that Miss Wu should go along. This widening ministry took her all over Malaya, and to Burma, Indonesia and Borneo.

At the close of the Revival Campaign, Evangelistic Bands were organised. Miss Wu was unanimously elected president for Singapore. This office she has held without a break to the last day of her 80 years of earthly life.

After the Great Revival of 1935, Miss Wu received a new commission from the Lord, and that was to establish a Bible School. For, so many were the souls who heard the call to fulltime service through Dr. Sung's appeal that not to open a door of training for them would be tantamount to sinning by default. After waiting upon the Lord with an inner circle of sisters for over a year, Miss Wu launched out on May 14, 1937 to found Chin Lien, a Bible School for Women. But she was not all alone in this great venture of faith. The Lord had prepared a co-labourer. Miss Ng Phek Loan her pupil from Amoy, who graduated also from Nanking, joined her on the teaching staff.

The school first opened its doors at Butterworth Lane with two teachers and seven students. One month after, a better home was found at 15 Green Lane, Chin Lien's present site. Though Chin Lien was meant to be a Bible School for Women the demand for part-time study by John Sung followers was so great that its classes, especially in the evenings, were thrown open to men. Over 30 came to the night classes!

No sooner had the School begun to produce her first batches of graduates than the Second World War caught up with Singapore. The School was taken over by the Japanese who turned it into a foundry. Misses Wu and Ng were obliged to take shelter in some Christian home in the country, while some of the first graduates were scattered to inland Malaya. One of these, a zealous convert of John Sung, migrated to Raub and founded a church, and then another at Dentong. That the Gospel thrives better under persecution was re-enacted by the early Chin Lien graduates.

With the Japanese Surrender, Chin Lien Bible School was quickly restored. A

flourishing student body filled the only classroom and overflowed to the corridors. A spontaneous cry went up to the Lord as never before that an extension to the existing premises be built. Looking only to God, a new building campaign was launched which resulted in the acquisition of the property and erection of the new dormitories, incorporating the John Sung Memorial Chapel, in December 1956. It is most appropriate that this Chapel in memory of China's greatest apostle be built by the hands of the Lord's handmaiden in the light of those glorious endeavours.

And so the years rolled on. When Chin Lien Bible Seminary celebrated her 35th Anniversary in 1972, a review was given in the principal's own words as follows:

"Since the founding of Chin Lien on 14th May 1937, the Seminary, apart from the 3½ years of Japanese occupation (February 1941 - August 1945), has been going on without break, having passed 63 semesters, two in one year. Time passed by quickly when all was well and smooth-sailing; but in times of adversity and depression, what a long day the day had been! There are 169 graduates in the 26 graduating classes. This number is small, but it has not been easy task to see that all is well with each and everyone of the graduates going through the 4-year course without trouble, well-disciplined, respectful of the teachers and friendly to colleagues, faithful and diligent, attentive to spiritual life and seeking progress all the time. And to have collectively passed 12,780 days, having by faith to attend to both material and spiritual needs, surely problems have been inevitable. But, praise the Lord, He has been with us. His rod and His staff, they have comforted me. As Moses reminded the people at Deut. 8: "The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee....Thy raiment waxed not old upon thee, neither did thy foot swell....", so do I here testify: These 35 years, the Lord has on the one hand definitely put us through the mills to try us, while on the other hand He has been tenderly leading and blessing us. At times we had to go through the valley of the shadow of death and face the foe on many fronts, but His goodness and mercy still have been following us. Even up to today, not a few items of equipment, though already 35 years old, are still in use, evidently taken special care of by the Lord despite the ravages of the war years."

What is noteworthy of Chin Lien graduates is that the majority of them are women, humbler handmaidens who have received a portion of the Spirit through Miss Wu. These are to be found today in many of the remote corners of the Lord's vineyard, making up the hedges, otherwise broken or fallen. While His handmaiden now rests from her labours, the daughters and sons of Chin Lien are carrying on with the unfinished task of the Great Commission in Southeast Asia, till He comes. Amen. -Timothy Tow.

#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Wed. 3 p.m. F.E.B.C. Gospel Team to Jurong.

Thurs. 8.30 a.m. B-P Annual Conference at Calvary, Jurong Town.

Fri. 5 p.m. F.E.B.C. Gospel Team to Kulai. (No classes for today).

Lord's Day 10 a.m. Life Church 24th Anniversary Thanksgiving combining 9th Anniversary of Chinese Service. (No service in the afternoon).

Nursery Roster: 13th Oct. Mrs. Eleanor Lim & Mrs. Nancy Seah; 20th Oct. Miss Irene Tan & Miss Chng Swee Kheng.

Sun. Lunch Roster: Francis Leong, Chew Boon Piak, Jenny Goh, Catherine Ong.

24th Anniversary Thanksgiving. Register today: 1) Children of believing parents for baptism. 2) Chinese "dinner" after service at 12 p.m. \$8 for earners; \$5 for non-earners; \$2 for children. (Catering by Tian Heong Restaurant). 240 slides of more colourful of our 24 years will be shown after dinner — sentimental trip down memory lane!

9th Anniversary, of Life-Mandarin Service, also Oct. 20, 1974. Please note there will be no service in the afternoon, but we will combine with the morning English service and partake of the same "dinner" and see the same pictures. Charge for the makan is \$5 flat rate (subsidised).

Jurong Sunday Schools' combined attendance last Lord's Day was 103! Praise God also for increasing the Sunday Worship. Our prayer is for a van or bigger car to

transport workers up. This Lord's Day is Jurong's 14th Anniversary! Captain Kristiansen is the Lord's messenger for the worship service.

Mr. & Mrs. Tow Siang Kwang (with their father) returned to Singapore during the week. Congratulations to both of them for their successes in further study in U.S.A. Miss Leona Wu (Goh Cheng Leng), 80, was called into glory on Wed. Oct. 9, 1974, 8.15 a.m. Funeral this Lord's Day will be officiated by Revs. Tow and Ho Yew Sam. Cortege leaves Chin Lien Bible Seminary after 2 p.m. for Chua Chu Kang. Many who have read the story of John Sung must read the sequel of the John Sung narrative. This is briefly given in today's special write-up, Leona Wu "My Handmaiden".

MAKE SURE OF TRUTH,  
And truth will make thee sure;  
It will not shift nor fade nor die,  
But like the heav'ns endure.

Man and his earth  
Are varying day by day;  
Truth cannot change, nor ever grow  
Feeble and old and gray

God's thoughts, not man's,  
Be these thy heritage;  
They, like himself, are ever young,  
Untouched by time or age.

With God alone  
Is truth, and joy, and light;  
Walk thou with him in peace and love,  
Hold fast the good and right:



A PASTOR'S TESTIMONY AFTER 24 YEARS OF SERVICE

Honourably seated at the Bride's table the other night, I was asked by the Uncle who gave her away at the Wedding ceremony, how I liked being a pastor. A timely question, indeed, and a meaningful one too, as it came on the eve of Life Church's 24th Anniversary, which is also mine.

To begin with, I became one not because I liked. I was compelled, or "constrained" by the love of my Lord and Saviour Jesus Christ. Now that I am in His Higher Service, I have not the slightest regret. And having served Him willingly, despite a heavy cross to bear now and again, I have been richly rewarded (I Cor. 9:17). If you ask me, "What is it, in a nutshell", my answer is, "It is the joy of seeing Christ uplifted, and souls blessed coming to Him, the peace of my own mind, health that was never more radiant and "youth renewed like the eagle's" (Ps. 103:5). Had I remained in Government service, I should be starting to pack up now. In the Lord's service, however, I'm just "running in". Though Satan doesn't like to hear this, I praise the Lord that these sentiments are true. As I have declared to some elders, I wish, like Dr. Dodd, to serve Him till 95!

Now, if you should ask me how it was that I gave up a good Government job to become a pastor, this was my Rubicon crossing: In fact I had resigned from the Supreme Court in February, 1946 after every preparation was made for further law studies in London. A boat ticket was booked. Now, while man proposes, it is God who disposes. On the eve of sailing, Mother suddenly died! The booking was cancelled. Then, when I tried to shake off the quagmire of procrastination, I sank deeper into further trouble - the sudden death of a daughter then only seven months old. It was this double death in five weeks that brought me face to face with my Lord, "For what shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36). Suddenly, Mother's vow on me to God, my own dedication vows at the John Sung meetings, came alive. "Lord, I have sinned, trying to work out my own ambitions. But, if you will let me live (I was so struck at the sight of my dead daughter that I fainted), I will serve you now and always." Praise the Lord, since that decision on April 12, 1946, the day of Baby's death, I have really begun to live.

"A man's heart deviseth his way: but the Lord directeth his steps." (Prov. 16:9). No more London now, but to China for theological training. (There was not a single Bible College in Singapore then, save Chin Lien, a School for Women). Not only I, but wife and children also went.

The China study lasted one year, but from Nanking I got an introduction to Faith Seminary, USA. The China trip was cut short by the Lord who stole a march on Mao who would soon swoop down on the Chinese capital. The China episode, however, has made an indelible impression on me for the rest of my life.

Three years in USA, a time of learning the Reformed doctrine, yea even Calvin's Institutes, but above all the Word of God, laid the foundation of my pastoral and teaching ministry. Without this training, there would not have been Life Church and the Bible-Presbyterian movement as they are today.

Oct. 20, 1950, 5.30 p.m.! That was the birth-hour of Life Church English Service. About 100 gathered for this inaugural service at 144 Prinsep Street, that grey, old, little Church (now pulled down to make way for a new one). This English Service was longingly awaited and I had the support of the English-speaking elders and deacons of the Mother Church. My first month's salary totalled \$110 from all the offerings taken, but this was gratefully received with both hands as from the Lord. The Lord has now increased its manifold, and I think our quarters at Gilstead Road are not a wee bit inferior to Shangri-la! Contentment is great gain (II Tim. 6:6).

From that small beginning in 1950 there has grown a Bible-Presbyterian Church movement that has 12 congregations established in the Republic, one on Tekong Island, three in Johore. Life Church is also the mainstay of Far Eastern Bible College, and half-a-dozen Indonesian students are on our Church scholarship. And there are so many doors of service and outreach opened before us that we would ask many more who can help to come forward. There is the Mandarin-Teochew Service, a labour of love all the years, needing a fulltime worker. Kulai Besar needs another. Kelapa Sawit too, and there's the new church that we must help to build. The call to help out at Jemaluang, and in the Rhio Islands, keeps coming.

What lies ahead? As far as man is concerned, only darkness and strife, inflation and recession, rumours of war and War coming. But, with God, light and peace, stability and prosperity, assurance and the bright hope for His Coming. While I again pledge to serve my Lord to the best of my ability, I urge fellow Lifers and Readers to consider giving yourselves, in one way or another, to serve Him till He comes. But if you are at sea, not knowing where to go, here's my invitation to you to come to the Saviour as I had done years ago. - T. Tow.

## SPECIAL SONGS FOR 24th Thanksgiving

COME, YE THAT LOVE THE LORD,  
And let your joys be known,  
Join in a song with sweet accord,  
Join in a song with sweet accord,  
And thus surround the throne,  
And thus surround the throne...

### Chorus

We're marching to Zion  
Beautiful, beautiful Zion;  
We're marching upward to Zion,  
The beautiful city of God.

Let those refuse to sing  
Who never know our God;  
But children of the heavenly King,  
Must speak their joys abroad.

The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields,  
Or walk the golden streets.

Then let our songs abound,  
And every tear be dry;  
We're marching through Immanuel's ground  
To fairer worlds on high.

O HAPPY DAY! THAT FIXED MY CHOICE GB 369  
On Thee, my Saviour and my God;  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.

### Chorus

Happy day, happy day  
When Jesus wash'd my sins away!  
He teaches me to watch and pray;  
And live rejoicing ev'ry day.  
Happy day, happy day,  
When Jesus wash'd my sins away!

Now rest, my long-divided heart;  
Fixed on this blissful centre, rest;  
Nor ever from thy Lord depart,  
With Him of every good possessed.

OF JESUS' LOVE THAT SOUGHT ME,  
When I was lost in sin;  
Of wondrous grace that brought me  
Back to His fold again;  
Of heights and depths of mercy,  
Far deeper than the sea,  
And higher than the heavens,  
My theme shall ever be.

### Chorus

Sweeter as the years go by,  
Sweeter as the years go by;  
Richer, fuller, deeper,  
Jesus' love is sweeter,  
Sweeter as the years go by.

T'was wondrous love which led Him  
For us to suffer loss -  
To bear without a murmur  
The anguish of the cross;  
With saints redeemed in glory  
Let us our voices raise,  
Till heaven and earth re-echo  
With our Redeemer's praise.

GB 31

WE PLOUGH THE FIELDS, AND SCATTER GB 694  
The good seed on the land,  
But it is fed and water'd  
By God's almighty hand;  
He sends the snow in winter,  
The warmth to swell the grain,  
The breezes, and the sunshine,  
The soft refreshing rain.  
All good gifts around us  
Are sent from heav'n above;  
Then thank the Lord, O thank the Lord,  
For all His love.

He only is the Maker  
Of all things near and far;  
He paints the wayside flower,  
He lights the evening star.  
The winds and waves obey Him,  
By Him the birds are fed;  
Much more to us, His children,  
He gives our daily bread.

We thank Thee then, O Father,  
For all things bright and good,  
The seed-time and the harvest,  
Our life, our health, our food.  
Accept the gifts we offer  
For all Thy love imparts,  
And, what Thou most desirest,  
Our humble, thankful hearts.

### LIFE CHURCH & F.E.B.C. NEWS

Final Report on Offerings collected for  
Tekka Say Mia Tng B.F. 1) Life B-P Church,  
incl. Chinese Service (\$400): \$2,743.65;  
2) Rawang, \$308.55. 3) \$200 in 100 copies  
of "Dyak Borneo" from a new Lifer's cheque.  
Renovations by Mr. T.C. Eng of the cook's  
quarters into a self-contained flat and  
construction of a new "steamlined" store-  
room cost only \$3,450. Any offerers to  
the Lord's House?

### 24th Thanksgiving Baptisms: Infants:

1) Calvin Seah Seow Heng, s/o Mr. & Mrs.  
Willie Seah; 2) Azelia Tan Tze Lee d/o Mr.  
& Mrs. Tan Eng Huat; 3) Andrew Tan Yew  
Tee s/o Mr. & Mrs. Tan Eng Hin.

Adults: 1) Veronica Tang Poh Eng; 2) Pauline  
Lim Phek Hong, Housewife; 3) Jenny Goh An  
Peng, student; 4) Jacqueline Wee Mui Mui,  
student; 5) Josephine Wee Gek Leng, student;  
6) Dorothy Ng Puay Ping, student; 7) Doreen  
Lee, Clerk; 8) Ow Lin Hoe, student;  
9) Jenny Cheong, student; 10) Richard Chan  
Peng Khiong, Insurance Salesman.

Kelapa Sawit. Praise the Lord for 2 offer-  
ings from Chin Lien alumni. (\$1,400) which  
boosts the B.F. to \$9,500!

Kulai Besar receives help from Kelapa  
Sawit! Next weekend Mrs. John Lim and two  
Chin Lien workers will be in charge to  
give F.E.B.C. team a break.

REV C. T. HSU's new address: 541 W. 49 St.,  
#61, New York, N.Y. 10019, U.S.A.

WHAT BETTER XMAS GIFT than "Pioneering in  
Dyak Borneo", by Jason Linn, 250 pages for  
only \$2.50 or \$20 ten copies?

24TH THANKSGIVING HIGHLIGHT: This Lord's Day our Thanksgiving Makan will run into 28  
tables, (including one offered by Tian Heong our caterer). The lantern show of 240  
slides on the Church's past will be climaxed with a 6-min. movie on the old Tekka Church,  
with the Ground-breaking by Elder Tow Keng Hee.



MAN - IN THE IMAGE OF GOD

(A sermon delivered by Miss Betty Tow to FEBC students)

Who is man? Or rather, what is man? Is man but a complex animal, as exponents of naturalism have contended in both ancient and modern times? Is he a fragment of divinity, a part of God, as idealists and pantheists would have it? This strange creature who has set himself astride all history, seeking to conquer the world and trying to discover the secrets of the universe, finds that he himself, his heart, mind and soul, is the most hidden and unfathomable secret of all! This remarkable creature has fallen into frustration when trying to define himself.

I Man was the crown of Creation

After God created the heavens and the earth, the plants and the animals, He created man and gave him power and dominion over all living things. After that God rested. Man was the climax, the apex, of creation. Or may we say God made man the crown of His creation.

From the point of view of a certain scientist, man is so much of chemistry. Some years ago, a chemist published the following analysis:-

"The average man is 5 feet 8 inches in height, weighs 160 pounds, contains enough fat to make 7 pounds of soap, enough iron to make a nail of medium size, enough sugar to fill a bowl, enough lime to whitewash a chicken coop, enough phosphorus to make 2,000 match-tips, enough potassium to explode a toy cannon, plus a small amount of sulphur. On the current market, he would be worth about four-and-a-half dollars!"

This was man, according to the scientist!

But from the Biblical point of view, man is unique. The intricate design and complexity of our physical make-up and the greatness of our intellectual capacity certainly point to a Master Designer and Creator. Indeed, we can say with the psalmist, "I am fearfully and wonderfully made." (Ps. 139:14).

II Man was created a living soul

Man, as the crown of creation was given dominion over the animals and plants, but he was a part of nature and to that extent he can be analysed and examined by the scientist in the same manner as any other piece of matter. He is born, he dies, he procreates, he is composed of flesh and blood, and he is subject to disease and pain. He was created out of the dust of the earth.

But, the Bible says that he is also part of the world of Spirit, in that God who fashioned him from the dust of the earth placed within him an immortal soul. God breathed into his nostrils and gave man life. Man was created a living soul. Do you see what a noble origin we have?

III Man was created in the image of God

Not only was man the crown of creation and created a living soul, he was made in the image of God. This image is man's unique endowment. (Gen. 1:26). Though sullied by sin and the Fall, it is not totally destroyed. Moreover this image can be restored by Divine redemption. But just imagine! Man was made in the image of the Creator and the Master Designer Himself! He was not made in the image of animals such as apes or monkeys but in the image of God! In Gen. 1:27 the word "image" is repeated twice: - "...In His own image, in the image of God created he him." God created man "after our likeness" (Gen. 1:26). The Hebrew word for "image" is demuth and the word for "likeness" is tselem. Both words mean the same. How much more sensible it is to believe the Genesis account of our origin than to swallow the utterly absurd views of naturalism. The evolutionist, when pressed to explain how things could just have happened by chance, or that man evolved from apes or monkeys, can only grope around in his theories, hoping that with more time, he would stumble upon an answer.

Man was fashioned in the image of God and Jesus Christ, the Divine Son, was "the image of the invisible God". (Col. 1:15). By creation, man bears an image actually corresponding to that of the Divine original. Redeemed man is to be renewed after the image of God who created him.

Man may make images of God, but in so doing, he defaces the glory of the incorruptible God. But in Christ, God's glory is not defaced, but rather perfectly seen. Jesus Christ is the only perfect representation of God. When Singapore and Malaya were under British rule, the image on the five, ten, twenty and fifty-cent coins bore the head of the British monarch, Queen Elizabeth II. So just as the image on the coin is a true copy of the head of the sovereign, so Christ in a deeper way is the perfect revelation to men of the invisible God.

For some Chinese families, when a child is one month old, the family would make a type of cake, red in colour and with sweet stuffing inside it. These cakes would be given to friends and relatives to celebrate the child's full-month. This

cake is called "Ang Ku Kueh" in Chinese. Anyway when I was back in Penang during the vacation, I went with my parents to visit some of their friends. When I reached this particular home, my parents' friend exclaimed, "My! I haven't seen you for so long. You look more and more like your father as the days go by. Do you know that you are exactly like the "Ang Ku Kueh"? In making this cake, one has to use a mould and after making the first one, you start making another. Definitely the second one will turn out exactly the same as the first.

Parents naturally want their children to resemble them, to imitate them, and to be like them. (Of course, the good habits and characteristics only!) They feel happy and proud when people say that their son looks like the father or their daughter looks like the mother. Thus goes the proverb, "Like father, like son". Likewise, Christ wants you and me to imitate Him, to be more and more like Him in our daily Christian walk. Thomas a Kempis in his book "The Imitation of Christ" says that the aim of the true Christian should be to imitate, insofar, as it is possible, the model given to him in the passion and in the life of Christ. To achieve this aim means to discover the spiritual, inner life, to turn completely away from the affairs of the world and our own outwardly directed desires.

Humility, contrition, self-discipline and a willingness to submit to spiritual authorities are all necessary if one is to achieve the goal of the imitation of Christ's life. We are expected to attempt to follow the life of Christ. We know that we cannot be exactly like Christ, BUT we can attempt to follow. Christ's life ought to be of first consideration for all who desire enlightenment and freedom from spiritual blindness. Whoever wants to understand the words of Christ must, if he desires success, strive to make his whole life conform to that of Jesus.

How can we show this image of God in us to others? Chances are that we will never make an impact of such a degree and extent as men like the Apostle Paul, Calvin, Wesley, or even John Sung. Our lives will be lived among our limited company of friends and relatives within the humble arenas of our homes, College and churches. Yet, in our journey through life, we will leave a footprint; we will make some impressions, and we will influence a life or two. The question is not how many lives we would have influenced or how many impressions would be visible after we are gone. The important question is, how many lives after having come into contact with ours would have been enriched and uplifted towards Christ? And how many lives, for that same matter, would have been stained and caused to stumble by our careless words and deeds, our behaviour and character?

You and I as Christians would want to show that we are unique, in that we were the crown of creation. You and I were made living souls, yea, in the image of God. Though gravely damaged by sin, yet it is still possible for us to be restored through our Lord Jesus Christ. Do you and I strive to be more like Jesus, to have this Christ-likeness in us, and to show forth the image of God in us?

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#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Wed. 3 p.m. F.E.B.C. Team to Jurong.

Fri. 5 p.m. F.E.B.C. Team to Kulai.

Lord's Day 10 a.m. Rev. Tow (Lord's Supper)  
4 p.m. Rev. Tai ( " " )

Nursery Roster: 27th Oct. Miss Lee Peck Hong & Miss Lorena Tan; 3rd Nov. Mrs. Constance Tan & Mrs. K.C. Tan.

Sun. Lunch Roster: Cecilia Seah, Connie, Anna Leong & Doreen Lee.

24th Anniversary Thanksgiving: Offerings total just \$2,000. There's a deficit of about \$250 on the Chinese dinner. Anyone hasn't paid?

Life Church & F.E.B.C. Renovations. A semi-open kitchen is being added to the downstairs flat below the parsonage. Repairs on the outlet of the Kindergarten Road are in progress. Sorry of the blockade this Lord's Day. Water is also being piped to the guest rooms.

Obituary. Madam Chow Ah Ang, 57, mother of Bro. Chua Kok Kee of Life Church Mandarin-Teochew Service passed away Sat. Oct. 19. Funeral on the Lord's Day, Oct. 20 was officiated by the pastor.

F.E.B.C. Hassan Jawabreh from Israel (Jordan) arrived last Monday night. He is giving his testimony at Life Church Service this Lord's Day.

Dr. Ingulf Diesen, President of the Norwegian Evangelical Free Church spoke twice at F.E.B.C. chapel last week.

REV. TAN PENG KUN of Tanjong Pinang, Rhio Islands is now guest at the F.E.B.C. and taking medical treatment.

REV. TAI PO-FU has returned from Taiwan with two daughters and a son.

Elder Lim Ee Lee, 84, father-in-law to Mr. Chua Kim Soo was called home peacefully on the Lord's Day, Oct. 20. Funeral on Oct. 22 was officiated by Revs. Yap Kok Hu and Ng Peng Wan.

Galilee Church 1st Missionary Conference closes this Lord's Day at the Worship Service, 4.30 p.m. The theme is "Untold Millions Are Still Untold." Welcome! TO PROMOTE MISSIONS why not give "Pioneering in Dyak Borneo" by Jason Linn, 250 pages, \$2.50 per copy?

FAR EASTERN KINDERGARTEN cordially invites Lifers and Readers to their concert on Fri. Nov. 1, 1974 at 5.00 p.m.

JURONG is showing a gospel film "Ultimate Destiny" on Fri. Nov. 1st, 7.30 p.m. at the Chandra house. On Sat. the S.S. staff will have an outing to the Japanese Gardens. Received \$20 from Kulai Besar for the B.F. Kelapa Sawit. Building plans are beginning to be drawn for the new K.S. Church, incorporating two classrooms which could be used for Youth Camps.



TOTAL MOBILISATION FOR CHRIST'S KINGDOM

Before our Lord ascended to heaven He commanded His disciples to go into all the world and preach the Gospel to every creature. After almost 2,000 years, this Gospel has gone into almost every nation while the Bible is now translated into 1,500 languages and dialects. Yet there are "untold millions still untold."

The world has a population of 3.5 billion. China has 800 million. But, if we should confine ourselves to our immediate region of Singapore, Malaysia and Indonesia, we have 130 million to consider. Of this vast number 125 million have still not believed in our Saviour. Why? Though there are those who have heard and rejected Him, we know for sure that the majority are not Christians because they have not even heard who Christ is.

I am told that there are a thousand islands in the Rhio Archipelago, but only a mere handful have ever been told the Gospel message. Hence, the urge in Captain Kristiansen's heart to sail the unevangelised seas with Gospel distribution.

There is a more urgent reason why we must mobilise totally for Christ's Kingdom. It is His soon Return, even at the door. The wars and famines, oil crisis and threatening slump, are general signs, and the Middle-East tension between Israel and the Arab nations is a specific pointer to His coming. Reason, yea sentiment, should urge us to greater efforts to extend the Kingdom of Christ, that when He comes we may not be found wanting.

As far as Life Church is concerned, we have striven to obey the Great Commission since our founding in 1950. The growth from that small beginning quarter-of-a-century ago into a fellowship of 16 churches is evidence of God's grace. But we can do much more. However, we also notice that God's work must be done in God's way. To extend Christ's Kingdom, the primary task before us is preaching. (I Cor. 1:21).

This can be done best by training preachers. Hence the Far Eastern Bible College and Life Church's chief role in her support. Life Church is supporting 8 or 9 theological students, inclusive of some abroad.

Preaching is dissemination of the Gospel by voice in a personal presence. This can be done in substitute by broadcast or by tape, but best of all by the printed page. Hence the tract society known as "Gospel Letters and Tract Centre" by a flourishing group of young Lifers. Every Lifer can take away a number of tracts at the doorway every Sunday and distribute them to friends, relatives or anyone we come in contact with. This is Missions for everybody.

Taking the Gospel out to some far off place is a priority, since the Gospel is spelt first with "Go". Jesus says "Go," first of all, in His Commission to evangelise the world. Life Church has gone forth in the past in the pastor's personal visits to Kelapa Sawit, Muar and Rawang, and since two years ago to Kulai Besar. We're maintaining regular visits to Kulai with F.E.B.C. students. Come with us for a night and see the Kingdom being built in the hearts of 40 children.

At Kelapa Sawit, 43 miles north of Singapore, we're helping the village Christians to build a new Church. They have about \$10,000 plus the old church house that can sell for \$20,000. But we need another \$40,000. Your monetary support for Kelapa Sawit will extend Christ's Kingdom there.

On the east coast of Johore there is Jemaluang Church practically alone. There's one male Chin Lien graduate manning the station. We can help to revive Jemaluang most by sending another worker - but where to find?

After the Lord enabled us to build Rawang Church and I ceased travelling north, I have been led to sail south to Tanjung Pinang in the Rhio Islands. Rev. Tan Peng Kun of Tanjung Pinang has an extended request also for Permatang Siantar, in North Sumatra where he has founded a church, but he is now limited by illness. So the calls keep coming in to help build and extend the Kingdom of Christ.

Yet local calls are not to be neglected. A Deacon drives up in a van to Sarimbun, 20 miles NW of the City every Sunday. God is also pouring His Spirit anew on little Jurong Church. There is now a total attendance of 100 every week in the two Sunday schools there, the old one at the Chandra home and the new one at Boon Lay Road. The Church attendance has doubled and the Building Fund has risen to \$6,000. "On to Jalan Bahar" is the cry for building a church and kindergarten to minister to the Jurongites. "Onward" is our cry for total mobilisation for Christ's Kingdom! What contribution have you or are you making to the cause of our Lord and Saviour?

- T. Tow.

John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

### 600% PROFIT IN THE LORD'S BUSINESS

Here comes the report from Mr. George Miley of the Logos, "I want to write to you, brother, and rejoice with you that we have been able to sell the automobile that you gave us in Singapore for \$23,000... Please pass this news on to whoever gave the automobile and the others who prayed for this and took all the trouble to get the export document, etc. We really deeply do appreciate this ... At the moment we have a lot of bills worldwide that we are desperate to get paid and having that car really did help. What a tremendous joy it was to see that money go into the Lord's work."

Not only has God's Kingdom been strengthened by the export of this car (made possible by many loving hands), there had gone up together with the white Dodge Monaco four lorryloads of surplus clothing, milk powder and food from various churches who brought them to F.E.B.C. for transshipment.

Here is one line of business we who love God's Kingdom can put our hands to - doing multiplied good! And at 600% profit! (The Monaco cost \$500 to handle.)

For the cause of God's Kingdom, we have translated Jason Linn's masterpiece, "Pioneering in Dyak Borneo". 2,000 copies have gone out since its publication in English, and a dozen letters have been received from those who have been blessed. One young Westerner has come to study at the F.E.B.C. mainly due to the influence of this book, according to his own testimony. This Christmas, if you're giving some young person a gift, here's one costing only \$2.50 or 10 copies at \$20.00. Think of the spiritual profit that you'll gain for Christ with such a small outlay.

The Logos is returning next April. You can also donate this book to the ship to sell and increase their potentiality, or will you give another limousine? Remember, it's sure profit in the Lord's business.

- T. Tow.

### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Session Meeting at Library.

Wed. 3 p.m. F.E.B.C. Team to Jurong.

Fri. 5 p.m. F.E.B.C. Team to Kulai.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tan Peng Kun

Nursery Roster: 3rd Nov. Mrs. Constance Tan & Mrs. K.C. Tan; 10th Nov. Miss Sim Mong Eng & Miss Irene Chua.

Sun. Lunch Roster: Audrey Lim, Doreen Lee, Sim Mong Heng, Elgin Tan, Alice Khoo, Mak Pek Wan, Angelia Poon & Gary Chia.

### 24th Anniversary Thankofferings:

Received \$100 in memory of Elder Lim Ee Lee and \$200 cheque by post. Total: \$2,300.

The Young Adults Fellowship (Pres. Dr. Paul Tsao) is holding a week's camp at Changi from Nov. 4. The pastor has been invited to give a series of messages on the End-Times on alternate evenings. Far Eastern Bible College Final Exams commence Nov. 22 (Prophets and O.T. History on Nov. 15) and end Nov. 29 with fellowship dinner. "Sadhu Sundar Singh", a Christian film will be shown the same night in church to both College and Church. (Enrolled for new semester commencing Jan. 6, 1975 are a Singaporean, a Taiwanese and an Indonesian).

Far Eastern Kindergarten Committee is called to meet at Elder Joshua Lim's, Wed. Nov. 13, 8 p.m.

Tanjung Pinang, Rhio Islands. A pre-Christmas visit to the Presbyterian Church there is planned. Who'd join this missionary outreach?

Mr. Tow Sian; Kwang has joined the staff of Calvary Church.

Rev. & Mrs. Marvin H. Dunn are now settled at 653A Northmount Dr. N. S.,

### WILL YOU GO?

We're marching on to heav'n above,  
Will you go? Will you go?  
To sing the Saviour's dying love -  
Will you go? Will you go?  
Millions have reach'd that blissful shore,  
Their trials and their labours o'er.  
And yet there's room for millions more -  
Will you go? Will you go?

The way to heav'n is strait, but plain,  
Will you come? Will you come?  
Repent, believe be born again,  
Will you come? Will you come?  
Christ offers pardon free to all,  
Who will accept His loving call.  
And at His feet repentant fall -  
Will you come? Will you come?

How blessed 'tis to serve Him here!  
Praise the Lord! Praise the Lord!  
Redeem'd from ev'ry doubt and fear,  
Praise the Lord! Praise the Lord!  
Tho' tribulation cross our way,  
Affliction or adversity,  
Yet Jesus saves us ev'ry day,  
Praise the Lord! Praise the Lord!

And when our day of fighting's o'er;  
Home at last! Home at last!  
We'll praise Him on the other shore,  
Home at last! Home at last!  
We'll join again in songs of praise  
With those who see the Master's face.  
And ever sing redeeming grace -  
Home at last! Home at last!

RS 112

Christian film night -

SADHU SUNDAR SINGH

in church, Fri. Nov. 29, 8 p.m.!



MOSES' GOLDEN LEGACY (DEUTERONOMY)

In giving his life to save his own people from Egypt to Canaan, Moses had held firmly to that great expectation and objective - he clung to God's oath and promise to his forefathers, and he resolutely pursued his course to finish it. That promise was, "I will make of thee a great nation, ... and in thee shall all the families of the earth be blessed." "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant ... and I will give unto thee and to thy seed after thee ... all the land of Canaan for an everlasting possession." So, he would have wished even now to establish a free and independent nation in the promised land of Canaan. But he realised at the same time that such a great undertaking could not be attained by himself. So he wrote down these golden injunctions for the people diligently to follow. He said to them, "Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee, fear not, neither be discouraged." How noble and resolute was this declaration. But of greater importance was "to observe to do" God's directives and injunctions, to carry out Moses' unrealised ambition. Now, the object of "observing to do" the law of God is to attain to three great essentials in God's promise. These are: that Israel should find a place of livelihood amongst the nations, that she should increase abundantly and build up a model and enduring nation in the promised land, according to the words of Moses. "All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord swore unto your fathers."

Moses used every form of rhetoric in his speech on this occasion - whether didactic or hortatory, whether provocative or admonitory. His speech was gracious yet commanding, for he spoke in order to instruct. Most incisive of all his speech were the prophetic utterances he made to warn them of their future (which utterances became the basis of future prophecies). These made them to "to observe to do" Jehovah's laws with fear and trembling, not turning to the left or right. Indeed this grand sire loved them beyond measure. With every earnest exhortation, he still felt ill at ease.

Seeing the overflowing sentiments of the old sire, God commanded him personally to enter into a covenant with the people, viz., the Moab Covenant or the Palestine Covenant. In this Covenant pregnant with prophetic elements Moses was Jehovah's representative. In this Covenant God set forth clearly the terms of life and death, sorrow and happiness, lovingkindness and curses - for them to choose. This Covenant stresses the requirement of the Chosen People in obedience to God, and the earnest of the Covenant was their land. The most notable conditions therein are the curses of "being scattered" and the promises of "being re-gathered."

What is to be noted, moreover, is Moses' self-effacement that Jehovah might increase, in spite of the many miracles the old man had wrought throughout the years before his people. This is evidence of his overwhelming "meekness". Out of his mouth flowed constantly, "Jehovah your God!" Even to the very end of his last words his desire was to lead men to the Lord. He declared explicitly that a man's life or death, happiness or sorrow, depended entirely on his concept of God. Thus in the drawing up of the Covenant he said to them, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."

This grand old sire left no stone unturned to prepare his people. With all the forms of rhetoric he had employed he did not feel these adequate. For words would soon be forgotten. Hence the Covenant. But he feared the Covenant was as inadequate as his speech. For covenant-breaking was habitually theirs. And, if they were such a forgetful people, how much more would their posterity be, never having gone through the experiences of the fathers. Hence, Moses used the pen to record what he had orally given, and had the record deposited in the Ark. In this way his teachings would be permanently preserved for the generations to come. Yet the grand old sire felt this would remain some dead and static stereotype. In order to impress the Law of God deeply in the minds of the people, even women and children, he found no better means than translating the same into song. So Moses wrote a song and taught them to sing it by heart. He also thrice instructed them to commit his commandments to memory, even to bind them on their hands and foreheads and have the same written on their door-posts and above their gates. They were to teach their children

diligently and talking about them at home, lying down and getting up, and on the way. This was in order that they might forever and ever remember the salvation of Jehovah and keep His Covenant, and God would ever more be with them. O the life-blood that Moses had given for the Israelites that would live on after him! But can Israel assure their leader rest in peace without a qualm?

Serial No. 11 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Wed. 9 a.m. Ngee Ann College at F.E.B.C.

Fri. 5 p.m. Rev. Tow and F.E.B.C. Team to Kulai.

Sat. 3 p.m. Teo - Chua Wedding.

Lord's Day 10 a.m. Capt. Kristiansen.

4 p.m. Rev. Tan Peng Koon.

(Rev. Tow at Toa Payoh, 10.30 a.m.)

Sunday Lunch Roster: Fam Chuay Lai, Sim Mong Eng, Dorothy Ng, Florence Ng, Catherine Ong, Low Cheng Chye & Richard Lim. (Soft drinks still at 15 cents while stocks last).

Wedding Bells! The holy matrimony 1) between Dr. Michael Teo Choo Soo and Miss Lucy Chua Kah Hiang will be solemnised in church Sat. Nov. 16, 1974, 3 p.m., Rev. Quek Swee Hwa officiating. 2) between Mr. Peter Chua Chew Chwee and Miss Aileen Ong Ping Lin, Sat. Nov. 23, 3 p.m., Rev. Tow officiating.

Far Eastern Kindergarten Committee (Old and New) is notified to meet at Elder Joshua Lim's, Wed. Nov. 13, 8 p.m.

Life Church S.S. Staff will spend a day out together at 11B Queen Astrid Park, Nov. 13.

Kelapa Sawit. The old wooden terrace house that has served the Church for the last 23 years is offered for sale. Received \$50 from Jurong B-P Church. Mrs. Deacon John Lim will teach in the Kindergarten from next year.

Rev. and Mrs. Jim Turner are in Singapore till Sat. Nov. 16. Registrations for the C.E. Institute, May - Aug. 1975, have been received from Ceylon and Thailand. Enrolment is limited to 30!

Friday Nov. 29, 8 p.m. is the Night! "Sadhu Sundar Singh", a stirring film on the life of this modern Indian saint, will be shown at F.E.B.C. Also come for a book sale of a new consignment from the Logos. Low prices assured. Gifts too! All welcome.

Renovation to your house? We recommend Mr. T.C. Eng who is now on the job at F.E.B.C. and Life Church. Three more store-rooms are now being created!

Hassan Jawabreh is a converted Muslim Jordanian from Bethlehem. After his conversion he has been witnessing for Christ despite threats to his life from his own family. Hassan is recommended to study at F.E.B.C. by the Baraka Church of Bethlehem. He arrived the end of October and has been making steady progress in preliminary English study. He plans to take the Diploma course at F.E.B.C. in order to equip himself for future ministry in the Holy Land. But he needs a scholarship. A foreign scholarship at F.E.B.C. is \$600 a year. This pays for the holder the boarding expenses leaving him \$150 to spend during 4 months vaca-

tion. He must live by faith for extra needs. Who'll give this scholarship as a "peace-offering" to the Lord?

REV. C.T. HSU. Thank you for your constant supply of theological books from U.S.A.!

Mrs. Wu Sock Eng: Thank you for your letter from Canada. We're remembering you in prayer.

F.E.B.C. is planning an evangelistic trip to the Johore East coast, Dec. 2 - 6, 1974. Coming?

HIS EYE IS ON THE SPARROW

Why should I feel discouraged,  
Why should the shadows come,  
Why should my heart be lonely  
And long for heav'n and home,  
When Jesus is my portion?  
My constant Friend is He:  
His eye is on the sparrow,  
And I know He watches me;  
His eye is on the sparrow,  
And I know He watches me.

Chorus:

I sing because I'm happy (I'm happy),  
I sing because I'm free (I'm free),  
For His eye is on the sparrow,  
And I know He watches me.

"Let not your heart be troubled,"  
His tender word I hear,  
And resting on His goodness,  
I loose my doubts and fear;  
Tho' by the path He leadeth  
But one step I may see:  
His eye is on the sparrow,  
And I know He watches me;  
His eye is on the sparrow,  
And I know He watches me.

Whenever I am tempted,  
Whenever clouds arise,  
When songs give place to sighing,  
When hope within me dies,  
I draw the closer to Him,  
From care He sets me free:  
His eye is on the sparrow,  
And I know He cares for me,  
His eye is on the sparrow,  
And I know He cares for me.

Concrete Offerings Unto The Lord! To facilitate increasing numbers of diners at the Sunday lunch, we've added one set big round stone-table with ten stools at \$180, two stone-benches with backs at \$60 each. Also two oscillating fans for back-bencher worshippers at \$160 each. These items are not yet paid for by the Church. You may help out by giving a fan, a bench or a set of stone-table and stools. Your offering will last for decades!

Edited by T. Tow, 9A, Gilstead Road,  
Singapore, 11. Tel: 513676.



## Chapter Three

INTO CANAANSection I Attack On Canaan (Joshua)

## 1. Crossing the River

There is an interval of about two or three weeks between this Book and Deuteronomy. Israel was still in the throes of mourning for their Leader, for forty years with them through life and death, through thick and thin. It seemed their morale had petered with the passing of their Leader. Truly, "there arose not a prophet since in Israel like unto Moses." Although this was a tragic event beyond compare, the day for action was looming. As the hours fled relentlessly to bring the forty years' fiasco to an end, there remained but hardly a month. For the sake of a bright future, it behoved the whole nation to arise from their mourning, to put on courage and advance on the last leg of their journey - to accomplish the desire of their Leader and "console his spirits in heaven."

This Book may be divided into five main sections: 1) Passage through the Jordan (Ch. 1 - 7); 2) Assault on the Fortress (Ch. 6 - 12); 3) Division of the Land (Ch. 13 - 21); 4) Disbandment of the Troops (Ch. 22); 5) Bequeathment of Final Injunctions (Ch. 23, 24). Chapters 1 and 2 tell us of preparations before crossing the River; Chapters 3 and 4 about the circumstances in the crossing; Chapter 5 on the events following the crossing.

"Now after the death of Moses the servant of the Lord, it came to pass that the Lord spake unto Joshua the son of Nun saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel." This new mandate immediately raised the morale of the Israelites and infused not a little new strength and fight in them. Indeed, Joshua the successor to the greater Leader was the people's choice and hero. We know also for certain that without Joshua the man of resolute action to lead them, the great work before them would have fizzled on Jordan's bank. No doubt, without Moses their great Leader, there would not have been the Exodus and the forty years of great perseverance through the Wilderness. Nevertheless, without such a forceful character as Joshua, it would be difficult for Israel to succeed in the crossing of the Jordan, the assault on the Fortress, and such constructive endeavours as dividing the Land and establishing the nation. This lap of the course was the hardest-going. It is like the darkest hour before daybreak. "Arise, go over this Jordan, thou and all this people, unto the land which I do give to them." But, it is easy to say so. "This Jordan," this barrier River Jordan - is it so easily fordable by the people, "made up of helpless men and women and made more helpless by dependents old and young? Moreover, beyond the Jordan there were the countless "giants, the descendants of giants" of the various tribes. This "grasshopper" company of people were easy victims should they get to the other side. However, fear not, here is a new leader "filled with wisdom and spirit." He would lead them over to the other side in the fulness of his usual confidence. By his iron-resolute arm he would capture "the land of milk and honey" for them. Go ahead! It is not a fearful grave beyond. It is a pleasant, happy land.

Before crossing the River, logistics required the bringing in of food supplies, the deployment of troops and the sending in of spies. But one prerequisite not to be overlooked was "self-cleansing" of the whole army. This cleansing was not merely of the external and ceremonial, but of the internal, from a filthy heart and a warped mind. This cleansing was to focus the morale of the people on final victory, to be achieved not by human prowess but by trusting in the Lord. Thus he commanded, "When ye see the ark of the covenant of the Lord your God, and the priests and Levites bearing it, then shall ye remove from your place and go after it .... that ye may know the way by which ye must go: for ye have not passed this way heretofore". Moreover Joshua himself delivered to the people, "Sanctify yourselves: for tomorrow the Lord will do wonders among you."

"Open sesame" to every true-hearted, the mighty torrent of the Jordan was sliced in two by the feet of them who crossed now as it were on dry ground. This was a second Red Sea miracle! Hence the significance of the Gilgal Monument. Without the Lord's power how could the twelve big stones be taken out from an overflowing river in a non-scientific age? There were two objectives in ~~this~~ miracle in the words of Joshua to the people at the setting up of monument, "that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." Yet there was a by-objective: Jehovah thereby enhanced the people's confidence in the new leader that they should fear him as they

feared Moses.

There are a few notable events after the crossing. Apart from the Gilgal Monument there is special mention of the so-called "giants, descendants of giants". When these native tribes got wind of what was coming they lost heart to fight even before battle was joined. Their morale deflated, the way to Israel's victory was cleared as by an invisible hand. Then there followed the sacred ceremony at Gilgal in the Circumcision. This had even deeper and wider significance than the self-cleansing before the crossing. This ceremony leads us back five hundred years to the Covenant sign Jehovah had established with their ancestor Abraham. But the holy seed of Jehovah had for a long time fallen into Pharaoh's evil hands, yea, even four hundred years of slavery. They had not only neglected Circumcision but also clean forgotten Jehovah's Name. Nevertheless the Lord had brought them to the Pleasant Land of Canaan. Henceforth they could breathe freedom's fresh air. The Lord spoke to Joshua, "This day have I rolled away the reproach of Egypt from off you." The logic and value of the ceremony is in this. Finally there is the keeping of the Passover, their National Day. Though they had kept it forty times, never before was its keeping as meaningful. As a matter of fact when this Passover was kept it was exactly forty years after the Exodus. On the same day the manna from heaven also ceased. "They did eat of the fruit of the land of Canaan that year." Today saw the realisation of a longing hope, a longing of decades. O what a Day of national rejoicing, accompanied with special song and dance.

Serial No. 12 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.

Wed. 3 p.m. F.E.B.C. Team to Jurong.

Fri. 3 p.m. F.E.B.C. Team to Kulai.

Sat. 3 p.m. Chua - Ong Wedding.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tai Po-fu.

Sunday Lunch Roster: Teo Hwee Meng,

Seet Chuan Hoo, Richard Chan, Leong

Nam Fook, & Jenny Goh.

F.E.B.C. Dec. Bookings. 1) Glory Church

Dec. 1 - 6; 2) Living Water Church, Muar

Dec. 9 - 14; 3) AFC Dec. 14 night; 4) ACS

CF Dec. 16 - 20; 5) ICY Dec. 26 - 28.

Capt. Bjorn Kristiansen while waiting for his Indonesian visa has got a temporary sailing contract. He takes the helm of the "Cherry Maju", a cargo boat, to West Irian Nov. 18, and is expected to return with his wife a month later.

FRIDAY Nov. 29 8 p.m. is a Life Church-F.E.B.C. Night! Plenty of good books at a special price to beat the inflation! Enjoy the Christian film on "Sadhu Sundar Singh" a great Indian saint of the twenties!

DR. & MRS. CARL MCINTIRE are arriving Singapore Airport en route to Pakistan, Tues, Nov. 19, 1974 1830 hours and resuming their flight at 2100 hours. A tea reception will be held at the Airport Restaurant. Friends wishing to join this reception please contact Rev. Tow (50617) or Rev. K.C. Quek (884786).

KULAI BESAR: Since May 1974 not a week has gone by without a Gospel meeting with the young people, Fri. night and Sat. morning. Of late, however, attendance has dropped to 30, due to tare-sowing by the SDAs. This week's English Bible Class to four Sec. School girls was on the heresy of SDAism, by request. A visit was also paid to Kelapa Sawit to discuss Church matters with the Deacons.

SADHU SUNDAR SINGH

— a film worth seeing twice

F.E.B.C. Hall - Nov. 29, 8 p.m.

W E L C O M E

#### THIS WORLD IS NOT MY HOME

This world is not my home,

I'm just a passing through;

My treasures are laid up somewhere beyond  
the blue;

The angels beckon me from heaven's open  
door;

And I can't feel at home in this world any  
more.

#### Chorus

O Lord, You know I have no friend like You,  
If heaven's not my home, then, Lord, what  
will I do?

The angels beckon me from heaven's open  
door,

And I can't feel at home in this world any  
more.

Just up in glory-land we'll live eternally,  
The saints on ev'ry hand are shouting

victory,  
Their songs of sweetest praise drift back  
from heaven's shore,

And I can't feel at home in this world any  
more.

This song is sung to the memory of Lim Swee Hua, 16, who was killed by a crane-lorry in a traffic accident at Norfolk Road, 100 feet from her home, Tues. Nov. 12. Though death struck her like a thunderbolt, she was prepared to meet God. She was an active member of the Gospel Letters and Tract Dept. of Life Church for three years. This song was sung shortly before her departure.

#### 天國春秋 Tien Kuo Chun Chiu

"The Annals of the Heavenly Kingdom" by Rev. Elisha Wu and proof-read by Mr. Samuel Huang, 400 pages, is a retelling of the whole Bible story in fluent everyday Chinese. Only \$4.00 per copy, at cost. Available from Rev. Tow.

SARIMBUN. Half the road to Sarimbun is now tarred. So has the faith of the 25 children been more consolidated. Sarimbun welcomes the GLTD to camp this December!



## 2. Assault on the Fortress

A greater obstacle blocked their way after the River-crossing, and that was war! This was their most crucial hour. Every ounce of strength was needed for battle, or else, how could that brightest future ahead be theirs?

As for Joshua he was an old battle hand and a veteran general. He had gone through the Long March, and had won victories in East Jordan. With such experience he would not worry too much about the seven tribes of Canaan. But this holy war was above human brain and brawn. Hence the vision of "the Captain of the host of the Lord." This was to tell Joshua that success depended not on flesh and blood but on the Spirit of the Lord of hosts.

Taking stock of the opposing forces of Israel and the Allied Canaanite Armies, we can readily see a great imbalance between them. As to renown, the seven tribes in West Jordan were consolidated under thirty-one kings vis-as-vis the lone Israelite army. To have any chance of winning Israel must be able to withstand one against a thousand. As to the quality of troops, the enemy was a wholly and highly mobilised army, "giants, the descendants of giants." In their sight Israel seemed no better than "grasshoppers". Nor were their weapons of war a match to the Canaanites'. Purely military logicians would not dare to employ them. As to strategy, Israel was a tired army after a long march, while their enemy were fresh for battle. Moreover, Israel being encumbered with their accompanying families was handicapped. As to the psychology of war, although Israel had claim to the Land according to Jehovah's promise to their ancestors, and the iniquities of the Canaanites were full to warrant their punishment, yet, to their enemy, Israel was considered an aggressor. For national survival they could not help but stand in self-defence. They had every reason to fight valiantly. Under such unfavourable conditions, Israel could not hope for victory.

But let us look at the conclusion to the whole matter to determine who could win or lose. Though this war in name was a clash between nations, in fact it was a confrontation between good and evil, a punitive campaign God was waging on Satan. Israel was "the army of the Lord." They were executioners in Jehovah's behalf against those evil tribes that His justice and holiness might shine again in the world. This was Jehovah's military action on a section of humanity. God manifested Himself as "the Captain of the hosts of the Lord" which was the reason for their victory. The seven tribes that fought Israel were "totally destroyed, without one remaining". Nor did any one of the thirty-one kings have a chance to live.

Since we have concluded that this campaign was rightly called a battle of Right against Might, it behoves the constituency of this great army to keep itself spotlessly clean. Very unfortunately, in the initial stages of war, Israel "committed a trespass". This was avarice, "committing a trespass in the accursed thing". Through the theft and crookedness of one man the whole army was made to taste bitter defeat. While Jericho a fortress of renown from ancient times was taken in an effortless seven-days, little Ai stood firm against their assault because they had sinned. Without another self-cleansing, they could not break out of a stalemate.

After victory was won, Joshua recited the blessings and cursings of the Law to Israel on the slopes of Mount Gerizim and Ebal according to Moses' parting injunction. This was to remind them anew of the meaning of their Canaan expedition.

The battle of battles was fought at Gibeon. In this great clash with the five kings at Gibeon, Joshua completely routed the enemy. Even heaven joined in mercilessly to scatter the corpses of the killed across the battlefield. In the see-saw battle for the extermination of the five Amorite kings Joshua prayed, "Sun stand thou on Gibeon; and thou Moon, in the valley of Ajalon." Sun and Moon verily stood still until Joshua won the day - a miracle of boundless proportions.

Joshua spent a life on horseback from battlefield to battlefield without number. Although the Book does not mention the duration of his warfare, from the statement, "Joshua made war a long time with all those kings," we know the days of battle were not momentary. Moreover the Book says that when the wars ended Joshua was "old and stricken in years." Be that as it may, these years of bitter struggle like the severe cold of winter had passed to make way for spring. Through Joshua's hand all their hopes were realised. God's message to us is: "Heaven helps those who help themselves."

## LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting.  
Wed. 3 p.m. F.E.B.C. Team to Jurong.  
Fri. 8 p.m. Church & College Film Night.

Lord's Day 10 a.m. Rev. Tow  
(Lord's Supper).  
4 p.m. Mr. Lim Tah Mon  
(Lord's Supper).

Sunday Lunch Roster: See Siew Hong,  
Low Soo Kiong, Wong Tiew Yah, Koh  
Tai San & Kim Neo. (Soft drinks at  
20 cts from Dec. 1).

New Address: Mr. Kelvin Lim, 315  
University Blvd., Berrien Springs,  
Michigan 49103, U.S.A.

Deacon Tan Wai Choon sends greetings  
and reports well for John Lim.

Wedding Bells! The holy matrimony  
between Miss Jennifer Hui and Mr.  
Chee Leh Tee will be solemnised at  
Life Church, Sat. Dec. 7, 1974, 10.30  
a.m., Rev. Philip Heng officiating.  
The Pastor and family will be spend-  
ing a week's "working holiday" Dec.  
2-8, visiting and speaking at Jema-  
luang, Endau, Kampong Hubong, Kulai  
Besar, Rawang, Muar and Kelapa Sawit.  
Two F.E.B.C. students will go along  
to the East Coast.

Rev. Tan Peng Kun of Tanjung Pinang  
has extended stay approved till Dec.22.

Life Church-F.E.B.C. Night, Nov. 29,  
8 p.m. "Sadhu Sundar Singh" Film and  
Christmas Book Sale under direction  
of Dr. Patrick Tan - many priced at  
only \$1! "Pioneering in Dyak Borneo"  
\$2 for this night only. All Welcome!

Jurong Sunday School at Boon Lay:  
Praise the Lord for the removal of  
Hindhu ikons from an Indian family and  
having them burnt at Life Church. The  
same family opens its door to our Sun-  
day School and in thanksgiving for  
their new found salvation has offered  
an electric Yamaha organ. Jurong runs  
a Tamil class with 30 children.

## THE SPARROW

I am only a little sparrow,  
A bird of low degree;  
My life is of little value,  
But the dear Lord cares for me.

He gave me a coat of feathers;  
It is very plain, I know,  
With never a speck of crimson,  
For it was not made for show.

But it keeps me warm in winter,  
And it shields me from the rain;  
Were it bordered with gold or purple  
Perhaps it would make me vain.

I have no barn or storehouse,  
I neither sow nor reap;  
God gives me a sparrow's portion,  
But never a seed to keep.

If my meal is sometimes scanty,  
Close picking makes it sweet;  
I have always enough to feed me,  
And "life is more than meat."

I know there are many sparrows,  
All over the world we are found;  
But our Heavenly Father knoweth  
When one of us falls to the ground.

Though small, we are not forgotten;  
Though weak we are never afraid;  
For we know that the dear Lord keepeth  
The life of the creatures He made.

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ICY (International Christian Youth) is  
holding a 2-night camp at F.E.B.C., Dec.  
26-28. Please enrol with Mr. Lim Jui  
Kai (Faith) or Miss Linda Liem (Life).  
Mr. Tan Sing Bee, 77, foster-father of  
Deacon Koh Kim Hiang was baptised at  
O.R.G.H. this morning, Rev. Tow officia-  
ting.

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Extra blessing after Sunday Lunch:

100 Colour slides on 25 Years of ISRAEL  
(courtesy of Israel Embassy) to illus-  
trate this Lord's Day's Message.

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Extra plates of Mee-Goreng.

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## SONG TO THE NEW JERUSALEM

(To the tune of "My Old Kentucky Home")

The summer sun shines o'er new Jerusalem:  
Golden days of peace so divine!  
Messiah has come to this war-torn earth from Heaven,  
Bestowing rest to weary mankind.

Chorus: Weep no more, Israel!  
O weep no more today.  
We will sing this song to the new Jerusalem,  
To the new Jerusalem for aye.

The autumn showers freshen new Jerusalem,  
Happy feasts are held o'er the Land.  
We worship Messiah the Prince of Peaceful Realm,  
Who makes roses bloom across the sand.

The spring rains drive winter's biting cold away:  
Wheat and barley, olive and grain.  
Ten thousand flowers in the balmy breezes sway,  
While young men and maidens praise His Name.

The Sun of Righteousness shines o'er earth's Dark Night:  
No more war, nor hunger, nor pain!  
Christ Jesus reigns till Right triumphs over Might,  
All-resplendent in Jerusalem.

-another Holy Land Song.



### 3. Division of the Land

"And the land rested from war." So Joshua divided the Land by lot to each of the tribes. This Land which was in West Jordan was given to the nine-and-a-half tribes against East Jordan given to the two-and-a-half tribes. Here are some points to be noted. 1) Of all the tribes Levi received no inheritance. Levi being the chosen of the Lord for fulltime ecclesiastical service, Jehovah became their inheritance - to set them up for a good example for those who live by the Lord, as well as to enhance their position. Nevertheless, in order to give them their appointed place of abode, forty-eight cities were delineated from the tribes, including their outskirts, for them. Thus they were to serve on Jehovah's behalf amongst the Israelite people. 2) Those who had served the nation meritoriously were specially rewarded with land, for example Caleb and Joshua. 3) Women were accorded rights of inheritance according to decisions previously made. 4) Six cities of refuge, included in the forty-eight, were appointed at a goodly distance from one another for unmeditated homicides to prevent further unnecessary killing from avengers. Thus, with the war concluded, the Land was divided, which permitted the Israelites to live a peaceable life in freedom. Here is a word of general conclusion: For several hundred years, "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass."

As to the forty thousand of the two-and-a-half tribes from East Jordan who helped their brethren to take West Jordan, after the Land was divided and war was ended, the time came when they were peacefully repatriated to their wives and children. Joshua gave them a final word of counsel before sending them home as civilians.

Alas! Through a minor misunderstanding between East and west, suspicion fomented. This led to friction and friction led almost to bloodshed. Fortunately, the brotherhood was right-minded enough as to avert violence and to speak peace to one another. However, Jordan's natural boundary became a boulder-barrier, a handicap to an otherwise wholesome situation. Henceforth unnecessary confrontations were to be avoided only by the good adjustments of personal relations.

### Final Injunctions

Outwardly speaking, Israel's nation-building movement had succeeded. Now, Joshua could spend a life in peaceful retirement. But, like Moses, our leader was laden with a secret apprehension. Seeing that his physical strength was daily ebbing he realised that the time of his decease was nigh. The great leader could not rest assured in the people's commitment to his trust, as seen in their thought and action. He could not rest in peace, indeed, as he saw the remaining heathen tribes unexterminated. Their idols were a real burning question. For these mixed races and their gods would become "snares and traps unto you, and scourges in your sides, and thorns in your eyes" to Israel. Our leader could not help but be over-burdened with an Atlas-burden in the circumstances. It behoved him therefore to speak to the people in a heart-to-heart talk. This old sire's heart for the people was by no means lighter than Moses'. Truly his was the spirit of a great leader.

First he spoke to the heads of the people, as Moses did, and with utmost gravity. Then he summoned the people. What worried the leader most was their reluctance to destroy the heathen gods whole-heartedly to serve the Lord. Although they were loud in the protestations of never leaving their Lord, they were as adamant, even more, in not casting away the gods of the heathens. This put Joshua in a quandary. All he could do was renew the Covenant with them. This people of a double heart had given Joshua no peace in life, nor would they now accord him peace in death. "And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that He did for Israel." This is the conclusion of the Book. The reader of history cannot help but entertain Joshua's fears for the generations of Israel to come.

Serial No. 14 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

### A Happiest Semester at Far Eastern Bible College!

If you should ask us how things have been going on at F.E.B.C. during this first semester that has just ended, both faculty and students would have no hesitation in saying it has been a happiest semester. Some blessings we'd share with you are as follows:

1. Chapel. We have reverted to the traditional 8 a.m. worship for all days according to Ps. 5:3, "my voice shalt thou hear in the morning." The Lord has also sent a host of devoted servants to speak to us. These included Capt. and Mrs. Bjorn Kristiansen, Dr. Ingulf Diesen, president of the Norwegian Evang. Free Church, Miss Betty Milton of OMF, Rev. Tan Peng Kun and son-in-law Mr. Linus of Riau Islands, Rev. and Mrs. Jim Turner of Child Evangelism, U.S.A., Members of the Logos, Mr. Peter Chua of Toa Payoh, and Mr. Cheong Hock Hai of Spastic Children. Homiletics, that is the act of preaching, is put into practice "live", whereby one student speaks a full 25 minutes to the whole chapel, not workshop-style, but as to a real situation. The spirit in this highest exercise of speech has been enthusiastically maintained through the semester. More students are beginning to speak at the Sunday pulpit, e.g. Miss Debora Lukito.

2. Missions. The Wednesday afternoon outreach to Jurong under Rev. Paauwe has greatly strengthened the Boon Lay Sun. School and Jurong Church. The Friday night and Saturday morning gospel meetings at Kulai Besar have been maintained with Miss Djunaiddi as the nucleus, without a break.

The heightened devotional life and the extended evangelistic exercises have added to than subtracted from the academic emphasis of the College.

Hassan of Jordan (via Israel) has blessed Life Church with his testimony. A young couple of the Church has given him a year's scholarship.

The College enrolment now is 21. There are five new students registered for the next semester in 1975 - 2 from Singapore, 2 from Taiwan, 1 from Indonesia. An elder of Life Church has promised a scholarship to the Indonesian student (who is a young Pentecostal pastor).

During the December vacation the College will send out three teams for the Gospel extension in Johore. 1. Rev. Tow will visit both East and West Coasts (Dec. 2 - 8) and deploy 3 students at Endau, Hubong and Jemaluang. 2. Rev. Paauwe (with Mike Manning) will speak at Trinity Camp (Muar) Dec. 8 - 12; 3. Dr. Patrick Tan will be at Kulai Besar, Dec. 9-11 with 2 students, one to reach out to the Tamil children adjoining the gospel station.

Mr. Chew Kia Song who has been on sabbatical leave returns to the English tutorial next semester. Mr. Lin Tah Mon, Chinese tutor, is striking out as new preacher. The College is scheduled to re-open on Wed. Jan. 8, 1975 at 8.30 a.m.

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#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting at Paauwe Apartment.

(Session Meeting postponed to Dec. 10).

Fri. 5 p.m. Rev. Tow and students at Kulai.

Sat. 10.30 a.m. Hui - Chee Wedding (Galilee).

Lord's Day 10 a.m. Rev. Edward Paauwe.

4 p.m. Rev. Tai Po-fu.

(Rev. Tow at Trinity, Muar 10 a.m. and Kelapa Sawait 3 p.m.).

Sun. Lunch Roster: Teo Hwee Meng, Seet Chuan Hoo, Richard Chan, Leong Nam Fook, & Jenny Goh.

The Hammond Organ which had a burnt transformer last Lord's Day is repaired for \$165. Who'll give?

Renovations on the L-Annex have yielded four little rooms for storage and living purposes. The shelves for the book centre are almost completed. Books at a discount to cater to your Christmas needs! Give books this Christmas! Free Gospel Tracts in Chinese and English by thousands!

Sadhu Sundar Singh Film Night attracted about 170 to the F.E.B.C. Hall. After the film an appeal brought four hands to receive Jesus as Saviour.

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WE EXTEND A CORDIAL WELCOME to Glory Church young People camping Dec. 8-14 at our grounds.

Pray for Dr. Tow Siang Yeow in K.L. now convalescing from recent illness.

JURONG BUILDING FUND: Received \$100 from a Lifer.

Say Mia Tng (Prinsep St.) BUILDING FUND. Received \$1,000 from a Lifer (which raises Gilstead Road contribution to over \$4,000).

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WHERE JESUS IS, 'TIS HEAVEN HCL 260  
Since Christ my soul from sin set free,  
This world has been a Heav'n to me;  
And 'mid earth's sorrows and its woe,  
'Tis Heav'n my Jesus here to know.

#### Chorus

Oh, hallelujah, yes, 'tis Heav'n,  
'Tis Heav'n to know my sins forgiv'n,  
On land or sea, what matters where?  
Where Jesus is, 'tis Heaven there.

Once Heaven seemed a far-off place,  
Till Jesus showed His smiling face;  
Now it's begun within my soul,  
'Twill last while endless ages roll.

What matters where on earth we dwell?  
On mountain top, or in the dell,  
In cottage, or a mansion fair,  
Where Jesus is, 'Tis Heaven there.



## Volume III

THE NATION

## Ch. I. A Life in Circles (Judges)

Generally speaking there are three types of life in humankind: The first is the fluid type, like water taking the downward course, flowing with the times. Those who take this course are the backsliders, the dropouts of any age. Their life is like a stream flowing ever downwards. They are the captives and culprits of their times. Since Adam fell into sin, all the Gentile nations, having separated from God, belong to this class. These have deviated from the course of "human life" to the course of "animal life." Having lost their "human character", these are daily headed along the course of "animal life" in their thoughts and inclinations, in their acts and deeds. "For all have sinned and come short of the glory of God." So these have turned the history of mankind into a topsy-turvy movie.

The second type of life is exactly the opposite. It is a life of the morning sun. Proverbs tells us that these two types of life are headed in opposite directions: "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." But those that take to the upward course of life in this world are an extreme minority, whilst the backsliders, those that take the downward course, predominate.

Of a greater number, however, are those who go in circles. These of the third category are like the ocean-waves, heaving restlessly, who float on a human sea. These are like the wheels of a cart, turning now over the road of human life, now over the path of animal life. Sometimes this way, sometimes that way, rolling on without a forward destination. Israel belonged to this type, especially, during the times of the Judges.

This third type of life may be called the "fence-sitting" type. Those of this class are wise in their own conceits, not knowing their own foolishness. They think of getting something, but in the end they lose everything. Contrary to their thoughts, they heap upon themselves sorrow and defeat. The Bible paints a picture of their end as follows. "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:6 - 8). Let us see the situation of that life that goes in circles!

2. The Loss of Fence-sitting

While the great leader Joshua was alive on earth, he saw from the beginning that his people were hemmed in by all kinds of lurking dangers. To dispel these foreboding glooms, he called them to another assemblage for instruction. He called upon them that very day to forsake their fence-sitting, to choose definitely that one sure direction in their life that led to a bright new way. He said, "Thou therefore fear the Lord and serve him in sincerity and in truth and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." But the people at that time chose to serve both. They missed the Way and ended up in the sorrow of their own choosing.

At that time Israel did a most foolish thing. They chose Jehovah, but they kept their heathen gods. They desired to be God's chosen people and they also would befriend the iniquitous heathen tribes. Sitting on the fence, they tried to serve two Masters. They tried to gain the favours of both but the result was they pleased neither. It is clear that Israel to that day had not fully trusted the Lord who saved them. From this it is evident that this people had a flimsy will-power, and what Judges is painting is a picture of failure in this type of life. Chapters I and II describe the losses Israel had sustained through compromise with the heathen tribes. Not only were they assimilated by the heathen tribes, but also became their slaves. What these heathen tribes had done to the Israelites, Moses and Joshua had both forewarned. Now the angel of the Lord came to tell them again, "They shall be as thorns in your sides and their gods shall be a snare unto you." How true it was! This word was fulfilled not many days after Joshua's death.

When we carefully read the opening chapters of Judges and see Israel's losses through compromise with the heathen tribes, and as we see the trend from the intermingling of the two forces, we cannot help but fear for a precarious future for Israel. Should this downward trend continue there would be little chance of keeping them from extermination. For, though Israel could labour to put up a show of racial superiority, their national spirit had long fizzled and collapsed. What was now left of the "Chosen People of God" was "an empty shell and a withered corpse."

Since mankind compromised with Satan so as to bring a general collapse to God's work, God has chosen this race to make them a nation. This was with the view of launching a peaceful offensive by political means upon the world, to recapture from Satan his prisoners in a bloodless move. Sad to say, they have taken no initiative. This new nation made no distinction between themselves and the wicked heathen tribes in either thought or action. A lamp hidden under a bushel or inside a cellar could give no light. They were a far cry from what God had intended them to be as an established nation. Nevertheless, God was neither discouraged nor despondent. He raised His hand day by day to call back this rebellious and stiff-lipped nation. He "raised up judges" to call them back again.

Serial No. ~~5~~<sup>5</sup> - Bible Silhouettes by Jason Linn, trans. by T. Tow.

#### LIFE CHURCH AND F.E.B.C. APPOINTMENTS

Tues. 8 p.m. Prayer Meeting and Session Meeting.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tan Peng Kun.

Sun. Lunch Roster: See Siew Hong, Low Soo Kiong, Wong Tiew Yah, Koh Tai San & Kim Neo.

We extend a cordial welcome to Living Water Church, Muar, camping Dec. 9 - 14 at our grounds.

The Junior Worship Service, together with the Junior Department of the Sunday School, held an outing to the Jurong Bird Park today, with 36 students and teachers attending.

Congratulations to Mr. Mike Manning, F.E.B.C. student, and Miss Tan Hui Lan, FEK teacher, on their engagement on 1st Dec., Rev. Tow officiating.

Helpers needed to decorate the church for Christmas. Please contact Elder Tay if you are able to help beautify the church on December 18.

Young Adult Fellowship meets every Saturday, 7.45 p.m. in the F.E.B.C. Hall. If you feel you're too old for Y.F., why not attend YAF.

Two F.E.B.C. teams will be going into Malaysia next week. Rev. Paauwe and his team will leave after Sunday lunch to speak at Trinity Camp Muar. Dr. Patrick Tan and his team will be at Kulai Besar, Dec. 9-11. They covet your prayers.

Family Worship will be held 20th Dec. at the Paauwe flat.

#### ATTENTION ALL MOMS AND DADS

Did you know that Jesus said, "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). In that respect, we are to act quickly, because "Now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Our need today is for young men and women who will take Paul's words in Romans 12:1 seriously - "... present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Praise God for Sisters Sim Mong Eng and Rosie Leong and brother Heah Eng Lin, who have come forward to give a hand in the Junior Service.

In Proverbs 22:6 we read, "Train up a child in the way he should go: and when he is old; he will not depart from it." The Life Church Junior Worship Service is growing fast with over sixty children in attendance now. If you have children, why not bring them to the Junior Service, which meets at the same time as the regular Worship service. We'd love to have them, so they can learn with us God's will for our lives.

It's exciting to see children get saved and then live for Jesus. What's done today will count for eternity. Jesus said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," (Matt. 25:40).

-- Mike Manning.

#### THE MAN AT THE GATE

A little child stole up to the Gate  
And knocked with a tiny trembling hand.

A wreath of flowers in his golden hair  
The light of youth in his shining eyes.  
And the look of an earnest purpose there  
As one who would win a place in the skies.

I am only a child dear Lord  
And my feet are already stained with sin

But they, say you have sent the children  
word.

To come to the gate and enter in.

The man at the Gate looked down and smiled  
A heavenly smile, and fair to see  
And He opened, and bent to the waiting  
child

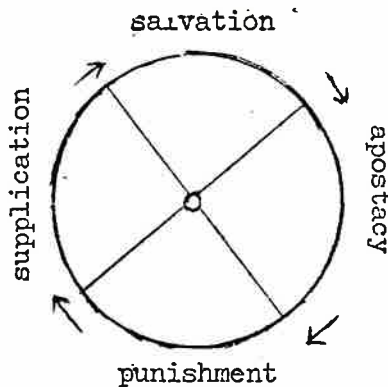
"I am willing with all my heart" said He.

-Author Unknown.



### 3. A Rotary Livelihood

A rotary livelihood is the description of the Israelites' lot in Chapters 3 - 16. Their whole lifetime may be likened to a four-petal wheel consisting of apostasy, punishment, supplication, salvation. (Judges 2:11 - 19; 3:7 - 15; 4:1 - 3).



During this period they followed the remaining, unexterminated tribes to do what the Lord regarded evil in His eyes. This roused His anger which caused Him to deliver them into their hands. They fell into the hands of the enemies around so that they could no longer stand on their own. Wherever they went Jehovah opposed with plagues until they began to think upon their Lord and call to Him. This caused Jehovah to "repent" and to raise up Judges to save them. But "when the judge was dead, they returned, and corrupted themselves more than their fathers." Henceforth they turned like a wheel stuck in the mud, and this went on for four hundred years at a stretch. During these four hundred years, Israel's entire livelihood was a rotary.

During the period of the Judges the Lord raised up thirteen of them. If we included Samuel's appointment of his two sons, these would total fifteen. Four of these are found in I Samuel while the other eleven are mentioned in this Book - ending in Samson. However in the last five chapters, the events might be taken from the time of Judge Eli though nothing is mentioned of his endeavours. From the alternating phases of apostasy and salvation we may determine their duration as follows:

#### A Chart of the Years of the Judges

From Joshua's death to subjugation by Mesopotamia (Judg. 1:1 - 3:6)	?	years	
Under Chusanrishathaim, King of Mesopotamia (Judg. 3:7 - 8)			8 years
Othniel the first Judge (Judg. 3: 9 - 10)	40	"	18 "
Under Eglon, King of Moab (Jud. 3: 11 - 14)			
Ehud the second Judge (3:15 - 31)	80	"	20 "
Under King of Hazor (Canaanite King Jabin) (Judg. 4:1 - 3)			
Prophetess Deborah the third Judge (4:4 - 5:31)	40	"	7 "
Under the Midianites (Amalek, Eastern people) etc. (6:1 - 10)			
Gideon the fourth Judge (6:11 - 8:22)	40	"	3 "
Abimelech, Gideon's concubine-son, self-appointed king (8:33 - 9:57)			
Tola the fifth Judge (10:1 - 2)	23	"	
Jair the sixth Judge (10:3 - 5)	22	"	
Under Philistines and Ammonites (10:6 - 18)			18 "
Jephthah the seventh Judge (11:1 - 12:7)	6	"	
Ibzan the eighth Judge (12:8 - 10)	7	"	
Elon the ninth Judge (12:11 - 12)	10	"	
Abdon the tenth Judge (12:13 - 15)	8	"	
Under the Philistines (13)			40 "
Samson the eleventh (14 - 16)	20	"	
Without government, the anarchy period of "no kings", perhaps the judgeship of Eli (17 - 21; I Sam 1 - 4)	40	"	
Again under the Philistines (I Sam. 4:1 - 7:2)	?	"	? "
Samuel the thirteenth Judge (I Sam. 7:3 - 17)	?	"	
Samuel's two sons, Judges with their father (I Sam. 8:1 - 2)	?	"	
Total	336	"	114 "

The chart above tallies with Acts 13:20 which says that the period of the Judges was about 450 years.

We know that the period of the Judges may not be as the chronological chart above. Perhaps some Judges ruled simultaneously. Perhaps the years given might not be exactly so, being round numbers. Nevertheless we have derived an outline from these. So from this chart, we can see clearly God's lovingkindness and grace extending beyond His majesty and justice. The days of His saving Israel were three times more than the days of His judgment. Simultaneously we can see the greatness of Jehovah's tolerance as Professor W. Morehead has commented, "Israel rebelled seven times and served the heathen tribes seven times, but seven times they were

rescued." So we should also praise God with the Psalmist (30:4,5): "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of His holiness. For His anger endureth but a moment; in His favour is life: weeping may endure for a night, but joy cometh in the morning."

Serial No. 16 - Bible Silhouettes by Jason Linn, trans. by T. Tow.

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#### THE DOUBLE JOY OF A WORKING HOLIDAY FOR CHRIST

"Since we go out for a vacation, it would be of double advantage to speak for Christ wherever we go." This is a new concept of vacationing-cum-witnessing.

So, as we paid our way, we gladly took along three F.E.B.C. students. We went with the intention of helping Jemaluang and Endau. As it turned out that the two Chin Lien missionaries had gone to the Port Dickson Camp, we settled for the Church at Mersing. "Man proposes, God disposes," it turned out that the lady worker at Mersing was also leaving, in her case to Muar for Presbytery meeting. So our three students, Esther, Joseph and Choon Seng settled down at the Mersing Church to take charge of three days' meetings with 25 children of the Chinese and 20 youths (exams just over) of the English congregation. One young person received Christ after counselling.

After three days at Mersing we headed south to Kulai Besar where the same process was repeated with both the Chinese and English-speaking. (En-route the students had a dip at the Kota Tinggi Waterfalls).

Saturday morning, after sending the students back to Singapore by bus, we headed for Kelapa Sawit. Here we picked up Deacon John Lim, moving spirit in the new church building project, to come along to Rawang. Our brother had not seen the colour-glass Church, so his coming was an added blessing.

We stayed at the new Muar Rest House by the sea Saturday night. On Sunday morning I preached to a Chinese congregation of over 100 at Trinity. Our hosts Elder Lim Siew Guat and Deacon Kua Keng Woo kindly gave us a sumptuous meal prior to our leaving to preach at Kelapa Sawit 3 p.m.. The church also paid our lodging bill.

At Kelapa Sawit it was a joy to see a full house for the Lord's Supper. The 6 young men baptised last year were there to sing, and will come to sing at our Carol Service.

Now while we enjoyed a refreshing of the body by a change of circumstances, we had a double portion when we did something alongside for the Lord - the spiritual satisfaction of seeing souls saved and encouraged.

One encouragement to ourselves was the meeting with two high school girls at Mersing who went to kindergarten and S.S. at Jemaluang under Miss Char. Now they are Christians. For this reason we're going specially to Jemaluang to hold three nights' meetings, Dec. 16 - 18. These two girls will be there to help. Pray for us!

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#### LIFE CHURCH APPOINTMENTS

Tues. 8 p.m. Prayer Meeting at Paauwe home.

Fri. 8 p.m. Family Worship at the Paauwe home.

Sat. 2 p.m. S.S. Christmas Party.  
3 p.m. Mt. Carmel Wedding.

Lord's Day 10 a.m. Christmas Baptismal Service.

4 p.m. Chinese Christmas Service.

7.30 p.m. "Carol of Christmas" by L.C.Y.F.

Sunday Lunch Roster: Teo Hwee Meng, Seet Chuan Hoo, Richard Chan, Leong Nam Fook, and Jenny Goh.

Wedding Bells! The holy matrimony between Mr. Leng Yew Chee and Miss Jenny Lee of Mt. Carmel will be solemnised at Life Church, Sat. Dec. 21, 3 p.m., Rev. Quek Swee Hwa officiating.

"CAROL OF CHRISTMAS" is a Singspiration cantata by J.W. Peterson to be presented by the Life Church Y.F. Choir, Peter Tan director, Sun. Dec. 22, 7.30 p.m. All welcome!

Life Church Carol Service on Christmas Eve, Dec. 24 7.30 p.m. will be held at the "Japanese Garden" beneath palms and stars. Offerings will help build two

struggling churches - Jurong and Kelapa Sawit - to strengthen our extended witness.

GALILEE CHURCH CHOIR presents "Everywhere You Go Is Christmas" by Wondell Babcock at the Conference Hall, Shenton Way, Sat. Dec. 21, 7.45 p.m. Admission by free tickets obtainable from Deacon Khoo Wah Ann. (Free-will offering in aid of Galilee Building Fund.)

OTHER CHRISTMAS CELEBRATIONS. 1) At Kulai Besar, Mon. Dec. 23, 3 p.m. and at Grace Church, Johore Bahru, 7 p.m., Rev. Tow speaking. 2) The Life Church Y.F. Choir will visit the Home for Retarded Children at Tampines and give them a treat. Please give your donation to Mr. Peter Tan to bless the children. 3) Elder Edmund Tay will head a Church Carol Party going out by invitation after the Carol Service on 24th. If you want to join see him and if you want the Carollers invite them! DEEPEST CONDOLENCE to Rev. Tai Po-fu whose mother suddenly went home to the Lord last week. Rev. Tai who flew back immediately to Taiwan for the funeral is returning this Lord's Day in time to speak at Faith Church.

SARIMBUN welcomes 70 young people of GLTD, Life Church, to hold their 3rd Annual Camp by the Straits of Johore, Dec. 16-21.



(With kind thoughts and best wishes to Every READER this Christmas)

A Christmas Challenge:

JEMALUANG AS I HAVE KNOWN HER FOR TWO DECADES

Jemaluang (Sampantau in Cantonese) is 87 miles from Singapore on the Mersing Road. In this logging village there is an old (how time flies!) wooden church with adjoining quarters built by Miss Adeline Char of Honolulu over two decades ago. The cross on the roof top slanted perhaps by a recent thunderstorm, it still stands like a lone sentinel at some desert outpost. But Miss Char her founder, and sustainer through twenty monsoons, is no more here. She has shifted her field of service to Tretes in East Java. (She has well exceeded the ten-year limit of missionary residence imposed by the Malaysian Government).

Soon after Miss Char set foot on Singapore in 1952, Rev. C.T. Hsu (now in New York) and I had the privilege of taking her to the East Coast of Johore "on reconnaissance" for the Lord. We took her up to Endau and, of course, to Mersing, the well-known scenic fishing village, but where Miss Char felt the Lord had led her to was Jemaluang.

In the early fifties the British Government was engaged in a life-and-death struggle with the Communists. 600 new villages were created to resettle the rural people, so as to cut off the Communists' supply sources. Jemaluang was one of those townships with a new village annexed. Government gave all the resettled folks each a free plot of land to build their house. Thus, when we took Miss Char to the District Office at Mersing to apply for land to build a mission station, the British officer readily approved. A triangular piece of about 10,000 sq. ft. near the Police quarters was delineated in a matter of days. By August 1953 a pocket-size wooden church, costing only \$3,000, was completed.

Now that a good part of the missionary's lifetime has been spent on Jemaluang, while Jemaluang today is practically deserted, is it not legitimate to ask if it was worthwhile to have put so much energy into this work? Was it worth Miss Char's while to give the flower of her youth to such a stony-hearted people?

From my personal knowledge I can testify for Jemaluang as much as the sacred historian could say for Zarephath to which Elijah was sent. For though no congregation flourishes in Jemaluang today (and it is hard even to gather a few Sunday School children), there have sprung the following good fruits from Miss Char's sowing:

1. Rev. John Cheong, an able and bilingual pastor with CNEC in Singapore was handpicked by Miss Char to study at Chin Lien Bible Seminary. She supported him through the four years of study.
2. The building of a permanent brick Church with quarters on a handsome four-square piece of land in Endau. This work projected since 1960 as an extension from Jemaluang is associated with the Evangelistic League which paid part of the building costs. An embryo youth fellowship meeting regularly at Endau church is its brightest hope.
3. The Evangelistic League's purchase of a new house at Kampong Hubong, 4 miles south of Endau, in Feb. 1974 for a gospel station is a development from Miss Char's earlier Hubong endeavours. Here a kindergarten is run for 20 children with regular weekly gospel preaching to the villagers. (Kampong Hubong was Little Singapore during the Japanese occupation when 10,000 Singaporeans were sent here to grow more food. Today it has 100 families at most).

But what thrills me most is the discovery we've made in our recent trip to Jemaluang and Mersing. There we met two high school girls just finished with their final exams. Both are from Jemaluang and both have found Christ through Miss Char's testimony. These were therefore exhorted to pay the gospel debt to their own people. As a result of this discovery, it was arranged that we should return to Jemaluang Dec. 16-18 for some meetings with their participation.

We set out for the East Coast a second time last Monday afternoon for Jemaluang. That night 50 children came. Mr. Wong, recent Chin Lien graduate stationed at Jemaluang and also assisting at Hubong, welcomed us. But he said, "It is because you're here that so many children have come." It was wonderful to see both the Jemaluang girls witnessing and song-leading.

One of the two girls, Miss Fu, went with us the third night to Hubong. Here another 50 children gathered to hear the gospel. As our F.E.B.C. student told the Christmas story, Miss Fu's heart was warmed. Immediately after the meeting she came up to me and said, "I feel called to teach kindergarten at Jemaluang." Praise the Lord, our going a second time all the way up the lonely East Coast was not in vain.

If a converted Jemaluang girl with high school qualifications will head up the Jemaluang children's work, there will be a congregation in the next generation. Besides, her stepping into this situation would also relieve a promising young man in Mr. Wong to get further training at F.E.B.C., for Jemaluang at this stage is a woman's field.

Jemaluang Church was renovated some years ago so that the missionary's quarters has three bedrooms, enough to cater to visitors. It has modern sanitation and a clean white-tiled bathroom. This more hygienic arrangement with the mosquito-proof rooms should invite readers to go, stay a night, and see for yourselves. What Jemaluang needs is a fridge - if you have one to spare.

Since Life Church has been associated with Miss Char in the Jemaluang work from the beginning, now that Miss Char is obliged to leave it, does it not behove us to give more attention to Jemaluang? Every work done for Jesus is worthwhile. "Every work for Jesus will be blessed."

#### LIFE CHURCH APPOINTMENTS

Tues. 7.30 p.m. Christmas Eve Service  
under the palm trees and moonlight.  
Speaker: Rev. Tan Peng Koen of  
Indonesia.

Wed. 9.30 a.m. Galilee Christmas Day  
Service.

Thurs. 7.00 p.m. ICY Camp begins.

Fri. 7.30 p.m. ICY Camp, Rev. Tow  
speaking.

Sat 9.00 p.m. ICY Camp, ends.

Lord's Day 10 a.m. Rev. Tow.

4 p.m. Rev. Tan Peng Koen.

Sunday Lunch Roster: Low Cheng Chye, Sim  
Mong Heng, Sim Mong Eng, & Angela Poon.

This Sunday Evening Dec. 22, 7.30 p.m.  
in Church L.C.Y.F. presents "Carol of  
Christmas" a Cantata by J.W. Peterson.  
Life Church Chinese Service celebrates  
Christmas this Lord's Day afternoon, Rev.  
Po-fu speaking. Lien Lee Amir, d/o Bro.  
and Mrs. David Amir bin Jelani of Hume  
Heights will be baptised. (Bro. Chua Kok  
Leng will be baptised at the morning  
worship.) Stay behind for Christmas tea  
and cakes!

#### Life Church Christmas Baptisms.

Infants: 1) Daniel Koh Hwa Beng s/o Mr. &  
Mrs. William Koh; 2) Benny Koh Hwa Hoon  
and 3) Bernard Koh Hwa Thiam, twins of Mr.  
& Mrs. Michael Koh; 4) Samuel Teo Yoong  
Yeow s/o Deacon & Mrs. William Teo; 5) Ong  
Lin Yin d/o Dr. & Mrs. Ong Thieu Chai;  
6) Sharon Chan, d/o Mr. & Mrs. Chan Bah  
Chee. Adults: Rebekah Tan Mui Lan; 2) Chua  
Kok Leng (Chinese Service); Mr. Mike  
Manning of F.E.B.C. is received into the  
membership of the Church.

Elder Edmund Tay and Carollers are coming  
(if you invite)! Please meet for practice  
after lunch!

The wide ocean has become a mulberry  
field, a Chinese proverb meaning "great  
changes in life" describes what has taken  
place over the kampongs behind Life Church  
and F.E.B.C. In one week all is levelled  
with red earth for a new fringe car park.  
The Engagement between Miss Tan Ong Lan  
and Mr. Chan Ngiap Koon at 147 Jalan Ju-  
rong Kechil, 21 on Mon. Dec. 23 1974 is  
announced.

PRAY FOR ELDER HENG MUI KIAH who is warded  
at Room, 8, 2nd flr., Mt. Alvernia Hospi-  
tal, after an operation..

MR. HAN JOONG SIK of Korea is now taking  
graduate study at Winnipeg Theo. Seminary,  
Otterburne, Man. ROA IGO, Canada.

#### CHRISTMAS GREETINGS from:-

Miss A.K. Swarr, c/o Route 2, Box 49-A,  
Quarryville, Pa., 17566., U.S.A.

Mr. & Mrs. John A. Austin (Mrs. Austin  
formerly Miss E. Sullivan) 44, Thorncliffe  
Park Drive, Toronto, Ontario, M4H 1K2.

Mr. & Mrs. O.J. Tassicker - Mr. Tassicker  
is in U.S.A. till about August next year.  
Address: c/o E.P.R.I., Box 10412, Palo  
Alto, California 94304., U.S.A.

Dr. & Mrs. Tow Siang Hwa & family of Cal-  
vary Church.

JURONG B-P CHURCH held D.V.B.S. last week  
with 60 attending. This Lord's Day the  
S.S. will show a film, "Birth of the Sa-  
viour." On Christmas Eve the young people  
will go carolling. The church celebrates  
Christmas Dec. 25, 10 a.m. with baptism  
of five adults and four infants.

#### O BETHLEHEM

(To the tune of "O Christmas Tree")

O Bethlehem, O Bethlehem,  
Thou David's City Royal!  
From days of yore thou art the same:  
Thy olive hills and flowers;  
Thy rolling fields of barley sweet,  
Thy narrow lanes with busy feet,  
Resound with wondrous tales of old  
The sacred pages unfold.

O Bethlehem, O Bethlehem,  
Thou City of Our Saviour!  
Christ was born from the Virgin young,  
So forlorn in a manger.  
But angels rent the midnight sky,  
With song of praise to the Most High,  
While shepherds quaked in reverent fear,  
To the first Christmas Noel.

O Bethlehem, O Bethlehem,  
Thou City of the Pilgrims!  
Two thousand years thou art the same:  
Thy church tow'rs and bells pealing.  
O that the angels' song of praise  
Thy sons with one accord would raise:  
The glad news of God's saving plan  
Re-echo from land to land!

O Bethlehem, O Bethlehem,  
Thou City of All Mankind!  
From year to year be thou the same:  
Jesus thy Saviour and mine.  
Peal on the good tidings of Peace,  
Peal forth the Divine Amnesty,  
From Christmas Day to Christmas Day,  
And Earth shall sing Emmanuel!

Edited by T. Tow, 9 Gilstead Rd., (11).



THIS WAS ONE OF MY HAPPIEST CHRISTMASES!

This was one of my happiest Christmases not because I had received more gifts than other years, but because I had more opportunity of giving out the salvation message than ever before, as well as seeing souls coming into the Kingdom.

It all began with Dec. 13 when under Dr. Patrick Tan's leadership we went to the SAF Prison with the Youth Fellowship Choir singing "Carols of Christmas". About 100 inmates heard the message, "The Greatest Happiness," which is to be pardoned of our sins. "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (Jn. 3:17).

On Dec. 15 at the Chin Lien end-of-term (Christmas) service, the message on the Christmas Star, idealistically portrayed as a four-pointed one, even in the shape of the cross, was given. The deity and humanity of the Saviour is expressed by the vertical line and the universality of the Message by the horizontal.

Dec. 16 we had the unusual experience of visiting Sarimbun, "taken over" by 80 campers of the Gospel Letters and Tract Department, a young Lifers group started 8 years ago by Mr. Goh Seng Fong who is now in U.S. studying. Rather than celebrating the first coming, we were asked to speak on His Second Coming. How 80 could have camped at Sarimbun was made possible by Ah Peh leaving the neighbouring house some time before camp. His vacated house served a timely purpose.

On the same afternoon we left Sarimbun for Jemaluang. The Jemaluang Story was published last week and needs no elaboration.

Dec. 21 saw Galilee's "Everywhere You Go Is Christmas" at the Conference Hall which was fully packed. The pantomime roused plenty of lively interest and the supporting items were excellent. The hard work put in by the Galileans under Miss Joanna Yam must be congratulated.

On Dec. 22 evening the Young Lifers presented their "Carols of Christmas," powerfully and devoutly. Life Church was packed to the balcony. The message "Christ the Light for our Spiritual Life" was given as a heavy downpour came "to keep the listeners in their seats." The offering received for F.E.B.C. students exceeded \$500 while \$300 odd was given for charity (plus cases of milk and fruit donated by some business houses).

On the 23rd we had two appointments in Johor. The first was in the afternoon at Kulai Besar our own station. Here the Gospel to children has been sounded forth every week Friday evening and Saturday morning for the last seven months. After the message "Christ the Saviour and not Religious-teacher" (in Chinese, a play of words: "Chiuchu" and not "Chiauchu"), a young man of 15 asked seriously about becoming a Christian. This was the first time he ever visited our Gospel station, and he walked a mile here from old Kulai. When asked how he knew about the service, he said he was invited by Fatimah, one of the big girls of our English Bible Class. Fatimah had earlier given him a tract which started him on his quest for the Saviour. Praise the Lord for what a tract can do for God, but how regrettable it is that so few are given out! Reader, you can win a soul by just giving out a tract - at no expense of time or money. Let this testimony from Kulai Besar spur you to more tracting for the Lord.

From Kulai Besar we went the same evening to Johor Baru. Here at the Grace Church, Miss Tiew Ah Tuan (F.E.B.C. graduate) has been heading a children's work for the last one year. As the Sunday school and kindergarten children were going to present a number of Christmas plays, this attracted the whole neighbourhood to the "Christian wayang." At least 200 gathered, old and young, male and female, Teochews, Hokkiens, Hakkas, Hainanese. To use the most common dialect for this conglomeration, the Lord led us to speak in Hokkien. The message, "God's loving and God's giving," was preached above the babble of voices from old and young, which is one phenomenon of an uncouth Chinese assembly. A young woman and her two children who came with us in the same car was shown the way of salvation. From a Roman Catholic background she has been directed to the way of everlasting life through Jesus, and not the virgin Mary.

The culmination of these Christmas activities came on the 24th. After one whole day's hard work of setting up the pulpit and pews in the "Japanese Garden" of the Church (not in Jurong) Hammond organ and piano complete, the night of nights' service was preceded by a shower of pitter-pattering raindrops at 7.25. This drizzle went on till 8 o' clock when it stopped - to the relief of the praying faithful. However, as the service went ahead, the pitter-pattering came again, and this time in bigger drops. The earnest prayers of God's people went up again and suddenly all was quiet. "Two" means "confirmation". That God has twice heard our prayers

confirmed His omnipotent presence with us. The highlight of the Evening was a powerful Gospel message brought by Rev. Tan Peng Koen of Riau Islands. Many hearts were touched, and I'm sure none could have gone away without being brought face to face with God. There were 400 out to hear the Word. Over \$1,100 was offered.

After service we went carolling with Elder Edmund Tay to a dozen houses, by invitation.

On Christmas Day we drove up to the 10 a.m. service at the Chandra house, Jurong. Were we not surprised to find it packed to the garden, to see also some Galileans and Elder Edmund Tay assisting the Baptisms despite his night out previous. Four adults were baptised including an Indonesian girl, the sister of an F.E.B.C. student and a former Hindu, a promising young contractor with his three children. At this Christmas service \$90 was collected for the Jurong Building Fund.

What has made us glad in all these services is that the Word was faithfully preached to many first timers. The seed must have taken root. Indeed, some have sprouted to life immediately, and this is what should make you glad too reading this Christmas episode. -T.T.

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#### LIFE CHURCH & F.E.B.C. APPOINTMENTS

Tues. 10.45 p.m. Watchnight Service

Rev. Tan Peng Koen speaking

Fri. 4 p.m. F.E.B.C. team to Kulai Besar.

Lord's Day 10 a.m. Rev. Tow (Lord's Supper).

4 p.m. Rev. Tan Peng Koen (Lord's Supper).

Sun. Lunch Roster: Cecilia Seah, Connie, Anna Leong & Doreen Lee.

#### BEGIN THE NEW YEAR WITH GOD! Attend

Watchnight Service, Dec. 31, 10.45 p.m., Rev. Tan Peng Koen of Indonesia speaking. The Lord's Supper will be served.

Life Church Christmas Baptisms: Add "Wei-Lynn" to Sharon Chan.

Far Eastern Bible College reopens Wed.

Jan. 8, 8.30 a.m. with Day of Prayer at 11B Queen Astrid Park. The Faculty is called to meet Thurs Jan. 2, 4 p.m. Greetings have been received from Anne Cheang, India, Han Joong Sik, Canada, Swee Thian Hoe, Tan Wai Choon, John Lim, U.S.A., and David Wong, U.K.

Under the auspices of Life Church

Chinese Service, a post-kindergarten Chinese class or classes will be run by qualified teachers to give your child a good start, Jan. 6, 1975. Corporate tuition breeds a keener spirit to learn. It means less expenses too. Ring 50617! And why not send your child to our Chinese Sunday school, 3-4 p.m.? This also helps while the child's character is moulded.

Bethany Church celebrates 2nd anniversary Sun. Jan. 5, 1975.

The Armed Forces Committee (AFC) of Christian Servicemen has opened an office at 9A Gilstead Road, inside a room of Life Book Centre. Tel: 513069! or c/o Maj. Patrick Tan.

If you need an electrician in an emergency, Hassan of the F.E.B.C. is available.

For roof leaks, renovations to your house, our Church contractor Mr. T.C. Eng is ready at a day's notice.

TANJUNG PINANG BAPTISMS at Life Church Chinese Service. With the recommendation of Rev. Tan Peng Koen, Mrs. Tan Soon Liang and children of Tanjung Pinang, now vacationing in Singapore, will

be baptised this Lord's Day.

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#### ANOTHER YEAR IS DAWNING

Another year is dawning!

Dear Father, let it be,  
In working or in waiting,  
Another year with Thee;  
Another year of leaning  
Upon Thy loving breast,  
Another year of trusting,  
Of quiet, happy rest.

Another year of mercies,  
Of faithfulness and grace;  
Another year of gladness  
In the shining of Thy face;  
Another year of progress,  
Another year of praise,  
Another year of proving  
Thy presence all the days.

Another year of service,  
Of witness for Thy love;  
Another year of training  
For holier work above.  
Another year is dawning!  
Dear Father, let it be  
On earth, or else in heaven,  
Another year for Thee. P.H. 461

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JURONG CHRISTMAS BAPTISMS. Adults: 1) Burt K. Subramaniam; 2) R. Thavamani; 3) Yongke Setiawati Harlim; 4) Wong Poh Peng.

Infants: 1) Ho Earn Shir, Enoch, son of Mr. & Mrs. Eddy Ho (our student pastor); 2) S. Thevendran (son); 3) S. Komathy and S. Komala (twin daughters) of Mr. & Mrs. Burt Subramaniam.

Watchnight Service on Dec. 31, 7.30 p.m. (Lord's Supper).

TOA PAYOH CHURCH will hold Watchnight Service Dec. 31, 10 p.m., Rev. Paauwe preaching.

LIFE CHURCH CHRISTMAS OFFERINGS well exceeded \$5,500 this year. Of this sum, however, \$850 was collected by the Y.F., \$1,000 was designated to Say Mia Tng B.F., \$500 for the pastor's "electronic equipment."

TO FURTHER EDUCATE MEMBERS in the Word of God and salvation truths, a new serial will be added to "Bible Silhouettes" beginning 1975, viz., to Heidelberg Catechism. File up your Weekly for reference!